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COMMUNICATIONS.

For the Western Recorder.

ON PRAYER.

"Ye ask, and receive not, because ye ask amiss."

(Continued.)

2. Among those who pray amiss for the return of a season of revival, may be mentioned, in the second place, such persons as are particularly influenced by appearances. They are not always destitute of faith; but like Thomas of old, they will always refuse to believe, till they can really see for themselves the visible demonstrations of the divine presence. Though tender in spirit, and not insensible to the wants of Zion, they are weak in faith, and in this respect are but as babes in Christ. They love the cause of revivals. They are often cast down at the desolations that surround them, and are ready to ask, if the mercies of the Lord are "clear gone forever." But they never look for a revival, till the tokens have begun to appear; nor do they expect an answer to their prayers for a revival, till they have already been permitted to witness the commencement of the work.

The prayers of such Christians, if I mistake not, have somewhat the nature, if not the exact form, of meditations; and in this point of view, may perhaps be accepted of God, though they do not prevail in behalf of the desired blessing. When the suppliant says, for instance, in a time of general indifference—"*O, Lord, revive thy work:*" "*Save thy people, and bless thy heritage:*" "*Cause thy face to shine upon us, that we may be saved;*" it is possible, perhaps, and barely possible, that he expresses a sincere, though feeble desire, that God would glorify himself in this respect, according to his own eternal purposes, and in his own time and way; while yet personal responsibility, in the actual discharge of corresponding duties, is neither understood nor realised. The suppliant, in this case, needs further instruction. He regards the special descent of the Holy Spirit, much in the same light as he would the mysterious fulfilment of some remarkable prophesy. His petitions, in fact, amount only to this; that God would eventually accomplish all his glorious predictions and purposes concerning Zion. This, of course, God will do; and when he has done it, all that was asked in prayer will have been received; all that was held in devout meditation will have been accomplished.

We say, it is possible that the prayers or meditations of such persons are in a certain sense accepted. In such cases, however, the suppliant, let it be remembered, will manifest by his daily walk and conversation, that he holds communion with God. His conversation will be in heaven. He will posses the graces of the Spirit. He will appear meek and humble. He will love the brethren, and will manifest in some way or other, that he has a supreme regard for the welfare of Zion. His conduct will thus correspond with the nature of his desires and meditations, and prove that they are sincere.

Such cases are doubtless to be met with in districts of country that have seldom been visited with revivals, and where the subject of revivals is but little understood. They are thus often seen in connexion with exemplary piety and devout holy living. But in other places they are of less frequent occurrence.

Where the Lord has often manifested himself in a special manner, in the midst of the churches, he expects more from his people in return. Here he has given strong demonstration of the efficacy of prayer.—Here he has displayed his readiness to pour out the desired blessing, upon all who are waiting upon him, in his appointed way, to receive it. Here he has shown that the weakest of his children may wrestle with him and prevail. Even the veriest babes in Christ have been seen to plead with him, till the tall oaks of Bashan would bow in answer to the feeble breath of prayer. God has thus shown in a plain and practical way, what he means by his promises; and well may he expect that his people will learn to put unbounded confidence in them. He has shown his infinite willingness to give the Holy Spirit to those who really ask for the blessing, and that while they are yet speaking, he is ready to hear and to answer. He has shown, also, the importance of human instrumentality, when wielded by his own hand, as well as its impotence, when connected with presumption or unbelief. A people to whom he has thus shown himself, are bound in a very special manner to acknowledge him. Though others should bring the plea of ignorance, these cannot be allowed the privilege; for their want of knowledge is the offspring of sloth and indifference.

When Thomas refused to believe that Christ had risen from the dead, he himself had been absent from the prayer-meeting where the other disciples beheld the Master, and worshipped him; and when afterwards, in compliance with his own terms, the Lord, in infinite condescension, granted him the palpable evidence of his senses, till he cried out "My Lord, and my God," the divine favour was not unaccompanied with a notice of his former unbelief. But what if this disciple had still refused his assent? What if, after such a precious interview, he had next proceeded to call in question the evidence of his own senses? Would the Lord still have been indulgent? Would he still have condescended to remove his further scruples, without unbraiding him?

It is thus, as well as by personal observation, that I am led to conclude, that in a land like ours, there are, comparatively speaking, few cases to be found like those which I have above described. Here and there an individual, as if by exception to the general rule, may give strong evidence of spiritual life and devoted piety, in connexion with such prayers, as, like devout meditations, are accepted, while the desired blessing is not even looked for, as in answer to prayer.—But in the great multitude of cases which otherwise answer this description, the evidence of spirituality is more than equivocal. The unproductive prayer is accompanied with the strong tokens of worldliness and indifference. Even tenderness of spirit, and anxiety about the welfare of Zion, if they appear at all in such circumstances, will have more reference to the discovery of evidence in favour of one's own good estate, than to the direct promotion or furtherance of the cause of God. Is there not reason to fear, then, that many in this christian land, who imagine themselves to be tenderly alive to the interests of the Redeemer's kingdom, are self-deceived; and that, remaining so, the "woe" which the Almighty has denounced against those "who are at ease in Zion," will descend upon them? Surely, it is no trifling thing to maintain a true spirit of prayer in behalf of the revival of God's work.

(To be continued.)

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For the Western Recorder.

TO ACTIVE CHRISTIANS.—No. II.

MR. EDITOR—While continuing this subject, I am not unaware that there is, at the present day, a diversity of opinion, relative to what is duty in regard to christian enterprise. Some are opposed to temperance societies and to total abstinence, from the apprehension that these societies will wake up a virulent opposition; that they will lead to the formation of anti-temperance societies, and combinations to drink, on principles of retaliation. Others say, our sabbath measures will do hurt, because they will array against us a class of people, who might otherwise be quiet on that subject.—They tell us it is binding men's consciences; it is calling to our aid pecuniary considerations, *pains* and *penalties*, &c.

But these things do not trouble me; for I have long been impressed with the belief, that when any *new* plans to do good correspond with the views of the worldly man, or lukewarm professor, very little confidence is to be placed in them. They then probably partake too much of selfishness, and are not based entirely on the principles and precepts of the gospel. This conclusion appears perfectly tenable, from the fact, that when any general reform is attempted, we bring motives to operate upon persons whose interests and feelings are totally averse to the proposed improvement. Virtue, when it comes in contact with vice, and good, when brought to bear against evil, necessarily produce jarring of interests and feelings. The two opposites cannot mingle together. One must of course give way to the other; or no change is effected. The very attempt to reform men of their favorite vices or pernicious habits, crosses their interests and feelings, and of course they disapprove of the measure. It is vain to suppose that the intemperate drinker or the sabbath-breaker will reform himself; and if we adopt any plan which in all or in most respects corresponds with his views, we shall of course have fixed our eye upon a remedy which is far below the disease, and which is too impotent to effect a cure.

One of two things, then, must certainly be done. We must either let the drunkard revel in his cups, and the sabbath-breaker continue to violate that holy day, without advising them to the contrary, or associating together to discountenance such evils; or we must raise our voice against the practices which thus threaten our ruin, and by force of example render them disreputable. The former alternative will create no hostility; the latter will awaken a spirit of opposition, which may chance to rage beyond measure.

Far be it from me to vindicate a spirit of direct hostility between the friends of God and their country, and the dissipated, the profane, and the impious. Yet it is evident, that two classes of people, so directly opposite to each other in their principles and pursuits, cannot walk together, because they are not agreed. The one class desire to do good, and promote virtue, and peace, and happiness; while the other, though they may not be fully aware of it, are enemies to their country, to the souls of their fellow-men, and to the government of God. Both, therefore, cannot walk together. One or both must refuse to walk at all in these matters, or they must be disagreed.

Christ said, "I came not to send peace on earth, but a sword. I am come to set a man against his father, and the daughter against her mother; (because when a man leaves his sins, and turns wholly to the Lord, he cannot any longer do what is most pleasing to his wicked companions); and he continues his explanation by saying, "He that loveth father or mother more than me, is not worthy of me; and he that taketh not his cross and followeth after me, is not worthy of me:" As much as to say, "If you do not love me more than any other one—which love will incline you to keep my commandments, tho' friends and neighbours may oppose & be offended at you—you are not prepared for heaven; you are deceiving yourself. If you do not come out from the world, and do whatsoever I command you, however difficult and great the cross, you cannot be my disciple. If you do all I have commanded you—employ all your time and talents and influence and wealth in the advancement of my cause—you will be hated and opposed: But the world hated me before it hated you; and if you will be my disciple, you must follow me, notwithstanding all these difficulties, and leave consequences with me. The world hateth me, because I testify of it, that the *works* thereof are evil." So it will be with all Christians, who are faithful to reprove wickedness, wherever it may be found. The world will hate and persecute them, and this in proportion to their holy walk and conversation, and pious activity and zeal. Your's, COTTAGER.

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For the Western Recorder.

MR. EDITOR—The following is a copy of a letter written by a soldier of the revolution, now living in the western part of New-York, to two of his children in Oneida county. If you think it will promote the cause of Christ, you are at liberty to give it a place in your useful paper. Your's, &c. ——.

MY BELOVED CHILDREN—I hope you are in the enjoyment of that peace, which the world can neither give nor take away. Beware of the snares and allurements of a wicked and deceitful world. Daily and prayerfully examine your own hearts. Do you enjoy, daily, much of the divine presence? If so, be humble and thankful. The more we see of the sinfulness of our own hearts, the more humble we shall be; and the clearer views we have of the glorious character and perfections of the ever blessed God, the more we shall love and adore him, if we are truly reconciled to him. O! how does the real Christian rejoice that the Lord reigneth; that he is King of Kings, and Lord of Lords. He will say, "The Lord reigneth; let the earth rejoice; let the multitude of the isles be glad thereof." But how many are there at the present day, who are saying, we are lords; we will come no more to thee; we will not have this man to reign over us?

I have of late read in a sermon, that "Man is as able to perform every duty required of him, as God is able to enjoin it on him; able, in every sense of the word, I say; he is naturally and spiritually able; physically and morally able." Saint Paul thought very differently, when he said, "All our sufficiency is of God." The holy bible teaches us, that "it is not of man that walketh to direct his steps." Paul said, that he could not do the things that he would; and that when he would do good, evil was present with him. Your bible, and your own experience, both, will contradict the assertion expressed in the said sermon. He who trusts his own heart is a fool. We should believe no doctrine which is not supported by the word of God, and we should disbelieve nothing that is therein plainly revealed. The apostle John says, "Beloved, believe not every spirit; but try the spirits, whether they are of God; because many false prophets are gone out into the world."

I should be glad to see and converse with you; yet probably I never shall. Still I would admonish you, as a father would his children. I would encourage and comfort you, counsel and warn you, that you might always live near to the throne of grace, and feel your own weakness; for when we are weak, then are we strong. Did we not feel our own weakness, we should not see the propriety of trusting in, and depending on the free sovereign grace and mercy of God, through the Redeemer. Meditate much, and pray often in secret. Have you not found by your own experience, that it is good to draw near to God in secret prayer? Have not your souls been filled with divine love; and have not your hearts panted for the living God? When we lie low at the foot of sovereign mercy, how sweet the peace which reigns within us? What the world calls melancholy, is the rich foretaste of heavenly joys, to the Christian. Be not discouraged in the christian race, for He hath said, "I will not leave thee, nor forsake thee." Also, Christ has said, his followers shall have a hundred fold now in this present time, and in the world to come everlasting life; and all that Christ has promised he will assuredly perform. Though heaven and earth pass away, his word will never fail. Let us pray for more grace, more faith, more fervent love, more zeal, more heavenly-mindedness, more meekness, and that we may be clothed with humility; and let us hold fast the beginning of our confidence, steadfast unto the end. Without humility there can be no enjoyment of religion. I believe there is a time coming, and that soon, which will try Christians, and which will separate between true and false professors; when Christians will need to put on their spiritual armours, and fight the good fight of faith, both against foes within, and foes without. The prince of darkness appear to be collecting all his forces, for a desperate attack upon christianity, and the enemy appear to be all uniting to maintain the awful combat, which will try the faith and patience of the saints. Roman Catholics, Unitarians, Deists, Universalists, and Atheists, are all uniting in one vast assemblage, to root out true religion from off the earth. But eternal truth has assured us, that the gates of hell shall not prevail against the church, which is built on Christ, who is the Rock of Ages. Yet, alas! when these scenes of trial shall come, what will be the state and condition of the hypocrite? His hope will be as the spider's web, or the giving up of the ghost! The stony-ground hearers received the word with joy; but they had no root in themselves. Yet they endured for a while; but when a time of trial, temptation, and persecution came, they withered away. Are not some among us, in this day, crying peace to themselves, while their hearts are opposed to the character and government of the ever blessed God? And yet they profess themselves to be disciples of Christ, and the friends of God. Let us not deceive ourselves. Let us view ourselves as liable, every moment, to be summoned away to the final judgment, where we shall be judged not according to our professions, but according to our true characters. If our hearts are right in the sight of God, we shall meet the divine approbation. If we are not in heart conformed to God; if our hearts are opposed to the divine government, we must be justly and forever miserable in the future world.

I know not where nor how to dismiss this subject, for it is connected with eternity. I am this day three score and twelve years old! How many wonders have I seen repeated every year? How little have I done for the honour and glory of that God, who has preserved me in trials, afflictions, and amid dangers, seen and unseen? He has crowned my life with loving kindnesses and tender mercies. He has caused me to hope in his mercy, and at times to rejoice in hope of the glory of God. What reason have I to mourn over my past follies and imperfections; that so much of my time has been spent in trifling and vanity? How little have I lived to the glory of that God, who is holy in all his ways, and righteous in all his works? Shame and blushing belong to me. Deep repentance and humiliation ought to be henceforward the constant companions of my life; and thus with deeper engagedness to live to the glory of my ever blessed Redeemer, How shall I redeem the time? There is but one step between me and death! A few more days, and time with me will be no more! I shall soon be gathered to the great congregation of the dead! When I look into eternity, and think of that state which admits of no alteration nor end, how solemn and sublime the view? May I not have an interest in your supplications at the throne of grace, that I may be prepared for death; and be ready to depart in the triumphs of faith, whenever the messenger shall call me hence.

And now, my dear children, work out your own salvation with fear and trembling; looking unto God, who worketh in you both to will and to do, according to his own good pleasure. Fear no evil but sin; for who will harm you if ye be followers of that which is good? May your conversation be in heaven, while you are here on earth; and may you rejoice with joy unspeakable and full of glory; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour, Jesus Christ. What greater joy can I have than to know that my children walk in the truth, glorifying God with your bodies and your spirits, which are God's; recommending religion to all with whom you converse. Be steadfast, immoveble, always abounding in the work of the Lord; and be always in readiness to meet the king of terrors. Embrace no doctrines but such as are clearly taught in the bible, and reject none that are found there. We may not set up our own opinions, as rules of our faith and practice. We may not reject any doctrine laid down in the word of God, because we cannot comprehend it. We must remember, that "none by searching can find out God; for as the heavens are high above the earth, so are his ways above our ways, and his thoughts above our thoughts." I need not tell you, that while I am writing to you, I am standing, as it were, on the very threshold of eternity. You cannot, therefore, suppose that I am not serious with you; but that I speak forth the words of truth and soberness; earnestly desiring that you may, after my decease, have these things always in remembrance; that you may grow in grace, and increase in the knowledge of our Lord and Saviour, Jesus Christ; and be daily ripening for heaven and glory.

Now, my dear children, I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritence among all them that are sanctified.

I remain your affectionate father,

Dec. 5, 1829. **** ****.

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For the Western Recorder.

SKETCHES FROM REAL LIFE.—No. XII.

The last I heard from ——, he lay on a bed of sickness, (probably his last sickness), and in a state of despair. He had been religiously educated, and had given his assent to the doctrines of christianity. He had known that religion was a subject of infinite importance; and its claims had often been impressed upon his conscience, by the Holy Spirit; but the impressions had been feeble and transient; and the man had ruined himself by procrastination. Childhood and youth had been consumed in vanity; and the years of manhood had been devoted to the cares and anxieties of business. And now, where was his preparation for eternity? He felt that all was too late. None could now persuade him to look for mercy; for the iron grasp of death was upon him. Christian friends and christian ministers called to see him; but he only upbraided them for their unfaithfulness. True, they had instructed him; they had admonished him of the danger of procrastination; and had warned him to flee from the wrath to come. Yet, as they had spoken with little earnestness, he had heard with little emotion; and now, almost for the first time, he had aroused to a full sense of his condition; and this, as if to leave behind him a testimony against their unfaithfulness. O, how did he upbraid them! He had no heart for personal repentance. This was *his* sin; but he saw, or thought he saw, that the raiment of others was stained with the blood of his soul.

Your's, &c. P——R.

ROMAN CATHOLIC IDOLATRY—1829.

The following letter, written by one of our countrymen now in Europe," says the Hartford Observer, "has been sent us for insertion, by a gentleman of this city. It is from a highly respectable source. That those who wish to hide from the eyes of our citizens, the real deformity of the Roman catholic religion, will deny its authenticity, we expect. If those who deny the correctness of all protestant histories, which relate the truth concerning the reformation, and other subsequent events, deny the correctness of other statements respecting their religion, we need not be surprised:"—

"ROME, *October* 4, 1829.

"We are now in this ancient and interesting city, once the seat of the arts, the mistress of the world. But alas, what a change is here. Now it is the seat of the papal authority, the very source of bigotry, superstition, and delusion of the catholic religion. The day we arrived here, we stopped for a few moments at what are called the holy stairs, and saw persons going up on their knees. These stairs are twenty-six in number, and are said to have been brought from Jerusalem, and to be the ones over which our Saviour passed, in going to and from Pilate's house. A person can be absolved from all sin for three thousand years, by going up these stairs once on his knees. From being constantly passed over, they have been so much worn, that they are now covered with thick plank, which the people kiss at every step, repeating a prayer at the same time. This is indeed the only way they can be crossed at all, for no one is allowed to walk over them.

"At the church a few days since, a person showed us the portico, or rather pillars of it, through which Christ passed in going to Pilate's house; a stone on which his clothes were laid when he was crucified; a marble column, which was split from end to end, at the moment of the crucifixion; the well at which Christ talked with the woman of Samaria; and the table on which the last supper was eaten. The well is white marble; it cannot be called a well, but the top of one. The table is not more than four feet square, yet the man gravely assured us that Christ and all his disciples sat around it.

"At the same church are many valuable relics, viz. a lock of the Virgin Mary's hair; many pairs of her shoes; a phial of the blood of Christ; a large piece of the true cross, and the rods of Moses and Aaron. These *we did not see*, as they are only exhibited on great occasions.

"There are a number of relics which were brought by the Empress Helena to this city. In one church is the cradle in which Christ was rocked when an infant. These things were worshipped by the people, kneeling whenever they are exhibited. While in another church, a few days since, a man asked us if we wished to see the print of the foot of Christ. We did not see it; but have since learned that Christ once appeared to some saint in a dream, and left the print of his foot on the floor.

"In St. Peter's church, is a brazen image of that saint, said to have been made of a bronze statue of Jupiter. These the Catholics bow and kneel to. One foot which projects over the pedestal, has been torn away by the kisses of the people; they first wipe it, then kiss it, and touch their foreheads and chins. When in the church, we saw the brother of the king of Naples, with his wife and suit, kiss it very devoutly. As one of the Roman curiosities, we have visited the cells where St. Peter was confined nine months by Nero. In the solid stone walls were shown us, the entire print of a face made by St. Peter's knocking his head. It was covered with a grate, to prevent its being worn away by the kisses of the multitude who visit it. In another, we saw the stone pillar to which he was chained, and the spring which sprang up miraculously, when he baptised the jailor and his friends.

"The place has been evidently used as a prison; but that St. Peter was confined there, I think extremely doubtful. Capuchins are abundant, and monks and priests are met with in great numbers in the streets. An image of the Virgin Mary, is the principal object of worship. It is found on every corner of the streets, and on many private houses. Lamps are lighted in front of them every night, to show the people where they may say their prayers. I had no idea of the length to which this image worship was carried, till we came here. There is much more of it in Italy, than France. I do not know of any thing we have met with, that has shocked me more than to see the Deity in painting. It is common to see the three persons of the Trinity in the same picture; and I have seen them in statuary."

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CONVERSION OF ANDREW FULLER.

In his youth, this excellent man had frequent convictions of sin, and frequent struggles between his inclinations and his conscience, between the strivings of the Holy Spirit, and the suggestions of his evil heart. He often spent his evenings in vain and sinful company, to whom he was strongly attached, and on leaving which he was uniformly in great distress.—*Spir. Pilgrims.*

"One morning," says he, "I think in November, 1769, I walked out by myself with an unusual load of guilt upon my conscience. The remembrance of my sin, not only on the past evening, but for a long time back, the breach of my vows, and the shocking termination of my former hopes and affections, all united together, formed a burden which I knew not how to bear. The reproaches of a guilty conscience seemed like the gnawing worm of hell. I do not write in the language of exaggeration. I now know that the sense which I then had of the evil of sin, and the wrath of God, was very far short of the truth; but yet it seemed more than I was able to sustain. In reflecting upon my broken vows, I saw that there was no truth in me. I saw that God would be perfectly just in sending me to hell, and that to hell I must go, unless I were saved by mere grace, and as it were in spite of myself. I felt, that if God were to forgive me all my past sins, I should again destroy my soul, and that in less than half a day's time. I never before knew what it was to feel myself an odious, lost sinner, standing in need of both pardon and purification.

"I knew not what to do! I durst not promise amendment; for I saw such promises were self-deception. To hope for forgiveness in the course that I was in, was the height of presumption; and to think of Christ, after having so basely abused his grace, seemed too much. So I had no refuge. As near as I can remember, I was like a man drowning, looking every way for help, or rather catching for something by which he might save his life. I tried to find whether there was any hope in the divine mercy, any in the Saviour of sinners; but felt repulsed by the thought of mercy having been so basely abused already. In this state of mind, as I was moving slowly on, I thought of the resolution of Job, "Though he slay me, yet will I trust in him." I paused, and repeated the words over and over. Each repetition seemed to kindle a ray of hope, mixed with a determination, *if I might*, to cast my perishing soul upon the Lord Jesus Christ for salvation, to be both pardoned and purified; for I felt that I needed the one as much as the other. In this way I continued above an hour, weeping and supplicating mercy for the Saviour's sake; (my soul hath it still in remembrance, and is humbled in me); and as the eye of the mind was more and more fixed upon him, my guilt and fears were gradually and insensibly removed. I now found rest for my troubled soul.

"When I thought of my past life, I abhorred myself, and repented as in dust and ashes; and when I thought of the gospel way of salvation, I drank it in, as cold water is imbibed by a thirsty soul. My heart felt one with Christ, and dead to every other object around me.

"From this time my former wicked courses were forsaken. I had no manner of desire after them. They lost their influence upon me. To those evils, a glance at which would have set my passions in a flame, I now felt no inclination. "My soul (said I, with joy and triumph) is as a weaned child!" I now knew experimentally, what it was to be dead to the world by the cross of Christ, and to feel an habitual determination to devote my future life to God my Saviour."

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From the Am. Tract Magazine.

THE GREAT QUESTION ANSWERED.

[From an esteemed clergyman in New-York city.]

Much as the invaluable tracts of Flavel, Richmond, More, Hall, and others, have been blessed, I am of the opinion, that no tract has been more instrumental in promoting the cause of Christ than Fuller's "*Great Question Answered.*" Rev. Dr. Henderson, in an address delivered at the last anniversary of the London Religious Tract Society, bore the following testimony to the usefulness of this tract:—

"It was about twenty-three years, he said, since he first addressed a letter from a foreign shore to the committee of this Society. About that time had elapsed, since he gave away a tract, called, "*The Great Question Answered,*" *in Copenhagen, which was made the instrument of carrying the intentions of the Bible Society into effect in Denmark, Switzerland, Iceland, and lastly in the great continent of Russia.* In the Danish dominions, where, at that time, infidelity reigned almost uncontrolled, and the bible had entirely disappeared, there are now no fewer than 100,000 children receiving the benefit of a scriptural education. In no country in the north of Europe, could he (Dr. H.) direct their attention to the saving effects of the gospel more visibly than in the kingdom of Sweden. When Dr. Paterson and himself went to Lapland, in 1808, they took a quantity of tracts from Stockholm. There was one place where they distributed several hundreds of tracts, consisting *chiefly of copies of* "*The Great Question Answered.*" Some years afterwards, they learned that a great sensation had been produced by these tracts. Inquiry was excited, and almost immediately the saving influences of the Holy Spirit were poured out on those who read them. A concern about the immortal interest of their souls became very general; and the flame thus kindled was communicated from cottage to cottage, till all became thirsty for the waters of everlasting life."

Time would fail, to enumerate the instances on record, where this tract has comforted the mourners in Zion, and proved a safe guide to those who were inquiring what they must do to be saved. Such are my convictions of the great excellency of this little book, that I think no person should be ignorant of its contents, and no tract distributor should be without a supply of it. Permit me to add the following narrative of facts, which came under my own observation:—

"*The Great Question Answered,*" *blessed to a Young Lady.*

A few weeks since, I was desired to visit Miss B. C., who it was said had for more than a week been in a state of the most awful despair. When I entered the room, and beheld the unhappy victim of terror, truly my fears were more than realised. I expected to see a poor, dejected, unbelieving sinner inquiring after the way of salvation; but fancy to yourself an intelligent and accountable being, with every faculty of soul and body quickened to the highest degree of sensibility, looking forward to speedy and inevitable destruction. The deep and settled gloom upon her countenance gave appalling evidence of the labouring anguish of her spirit. Almost her first words were: "Do not come near me, lest I should contaminate you; no body is so vile and depraved as I am: I am lost for ever! God will show me no favour: I have been the very worst of sinners, and now all is lost for ever!"

I asked permission to read a few passages of the bible to her; but the mention of that neglected book almost threw her into convulsions; and when prayer was proposed, she exhibited the same symptoms of alarm, and begged that I would not add to her condemnation, by attempting to employ means, which, so far as she was concerned, must for ever be unavailing. Never before have I beheld so heart-rending a spectacle, and I hope such a scene may never be repeated.

Finding all attempts to console her in vain, I bade her farewell, with the assurance that I should not fail to pray for her. Fully convinced that the above named tract was adapted to her wants, I left a copy of it with a member of the family, requesting that it might be placed in her chamber. Two days elapsed before she would touch it; but on the third day she was seen to take it up; and when left alone she read it through. On the first reading, the darkness of unbelief began to vanish from her mind, and after reading it a second and third time, it pleased God to lead her to the foot of the cross. There indeed she now beheld her sinfulness in its true light; but there too she saw the glory and fulness of that atonement which was effected by the death of Christ. She now began to bless God for redeeming mercy through the blood of Jesus, and to rejoice in the hope of salvation.

Such are the unvarnished facts in this case. I pray that their publication may promote the glory of God, and the increase of tract distribution.

TEMPERANCE.

For the Western Recorder.

A TEMPERANCE MEETING.

MR. HASTINGS—A meeting was held in this place, at the presbyterian meeting-house, on Thursday the 14th ult. for the purpose of organising a Temperance Society. An eloquent oration on the subject of intemperance, was delivered to a numerous and attentive audience, by Samuel Baldwin, Esq. accompanied by appropriate religious exercises.

The meeting was organised, by appointing a Moderator and Clerk. A constitution, on the principle of entire abstinence, was then presented, by a committee previously appointed, which was adopted. About seventy gentlemen and ladies came forward and put their names to it, pledging themselves to use all their influence to extend the principle, and persuade others to reduce it to practice. The number has since been increased to eighty-five. A majority of the society consists of young persons.

The officers of the society are—Epenetus Hoyt, *President*: Nathaniel Sterling, *Vice-President*: Wm. M. Smith, Morris Baker, James Clute, Albert Becker and Peter Abbot, *Directors*. Meetings of the society to be quarterly, and an address, sermon or discourse, to be delivered at each meeting.

At the same time, a memorial to Congress, on the subject of sabbath mails, and another in behalf of the Indians, was adopted and signed by the most respectable portion of the community. Your's, &c. H. C.

LaFayette, January 27, 1830.

INTELLIGENCE.

LATEST FROM THE SANDWICH ISLANDS.

Letters have been received from Mr. & Mrs. Judd, at Honolulu, by their friends in this vicinity, which bring the dates down several months later than the previous arrivals. They mention the receipt of letters, papers, books, &c. from the missionary rooms at Boston, which were five months on their way. The letter now before us is partly in answer to those which were then received. At the earliest time of writing, (August 3d to 14th), Mrs. Green's little son lay dead, while her husband was far away upon the northwestern coast. This severe affliction was deeply felt; but the mourner was enabled to say, "It is the Lord; let him do what seemeth him good."

Mr. & Mrs. Judd are often called to pass from island to island; not as we in this country may travel, in our comfortable conveyances, but in some small sloop, having all their effects with them, and exposed for several days to the vicissitudes of wind and weather. Still they are happy in their work. "The comforts of getting on shore, and meeting the countenances of loved ones, and especially the consciousness of being about our heavenly Father's business; these sweeten every trial, and lighten every burthen." Dr. Judd had been sick, but was recovering.

The most important items in the letter now before us—Mrs. J.'s—relate to the dedication of the new church; to the school; to the character of the young King; and to a plot laid by the Governor to destroy some of the chiefs. We have room, this week, only for the following:—

THE PLOT.

"The Governor of this island (you all know his name) conducts most strangely; is very intemperate; oppresses the people, and seems to be rushing headlong to destruction. June was a dark month. It was discovered that a plot was laid, to cut off secretly—in other words, to assassinate Kaahumanu and some other principal chiefs—persuade the King to marry his sister, and then all would go well. Boki had engaged some of the foreigners to assist him; told his plan to the King, and requested him to take his train and go to another part of the island, and stay while he carried his plan into execution. He had tried previously to make the King dissatisfied with Kaahumanu, and pretended she was preferring the claims of young Tamehameha (son of Kinau) to the kingdom.—But, God be praised, the King, instead of listening to his guardian, went immediately and divulged the plan. It had been known for several weeks, that mischief was on foot; and we knew that some of the chiefs felt very uneasy, not knowing what stand the King would take. I shall leave you to imagine how I felt some of those nights. My husband had just begun to recover from his sickness. I had an infant in my arms. 'Tis true, we had heard no designs against the missionaries; but what had they to expect, when the chiefs were cut off, merely because they upbraided iniquity. There was one night, in particular, when things stood at the crisis. I shall never forget it. I put on a long night-gown, and kept my lamp burning. Dr. J. went to sleep early, and slept very soundly, owing to his state of health; but I kept watch, rising at the least noise, and looking out at the window, to see if all was quiet. The moon shone bright over the plains and mountains, and I could not discover the least moving creature; though I watched very closely the yard in which the chiefs' houses stand, trembling every moment lest the footstep of the daring assassin should interrupt the sacred stillness. I could but commend our poor defenceless souls to the care of Israel's God, who never slumbereth nor sleepeth. I knew that his cause was safe, and that it would eventually triumph in these islands; but I did not know but we must lay down our lives for its sake.—I have told you these things, not to excite your sympathies merely, but that you may see how much faith and grace we need; and that you may be provoked to pray more earnestly for us, and for the glorious cause in which we are engaged, and for which we are willing to die.

"The clouds have blown over; and the enemy has recoiled, ashamed and confounded, and I trust will never make another such attempt."

"*August* 3.—*Monthly Concert.*—What a blessed consolation, that while we are passing through toils and trials, our friends, the friends of Zion—yea, the whole Israel of God, lift up their supplicating voices in our behalf. Pray, for we need your prayers; pray for this mission, in particular; pray for the young king; there is great encouragement, notwithstanding all his temptations, that he is almost pesuaded to become a Christian. At times he appears so firm and bold on the side of the Lord, that we feel sure the good seed has taken deep root in his heart. Then, again, the pleasures of this world seem so to engross his attention, that we are ready to give up all for lost. Thus we go on, hoping and trembling. The stand that he eventually takes will have such a bearing upon the interests of the mission and the welfare of the people, that we cannot but regard it as one of deep importance. If he should turn heart and hand to the Lord of Hosts, and set his face against the workers of iniquity——But we ought not to put confidence in princes. God is infinitely more zealous for his own honour and glory, than we can be. Let him do what seemeth him good."

Since the above was in type, letters to the 16th of September have been received. They mention the death of Piia, one of the wives of the late king Tamehameha. "She was among the early subjects of the work of the Lord, and has always stood foremost in the christian warfare." Extracts will be published next week.

CEYLON.

The Missionary Herald furnishes several extracts of a letter from Dr. Schudder at this station, under date of April last, which illustrates the progress of christianity among the natives. The letter is dated at Pandituipo. The following shows, however, that there may yet arise modern Demetriuses, who will consider their craft as in danger. Whether any thing serious will be apprehended from such a source by the missionaries, is, perhaps, another question:—

"In my last quarterly communication, I mentioned to you what the state of things was in Santillipay. I continue to hope that heathenism is losing ground in that village. One of the brahmins, who has charge of the temple east of the village, has been complaining, that, instead of eighty and a hundred persons coming to his temple, as formerly, to hear the *Conteperanum* read, only twenty-five or thirty come. A few, I hope, are convinced of the truth; others probably are in a state of infidelity, believing neither the heathen nor christian religion.

"On the 20th of last month, I sent one of my native helpers to a temple near me, to distribute tracts, on the morning the car was drawn. A brahmin very angrily told him, that not half the number of people who attended last year were then present. He also told him, that formerly, when the *Conteperanum* was read in their temples, the people came of their own accord; but that now they were unwilling to come, though they went and invited them. He complained that the means of getting a living were failing.

"You will not infer from these things, that those who did not attend at the temple are desirous of embracing christianity. Many will probably be glad to leave off going to their temples, to save the rice which the brahmins require from those who worship at them. Others, sick of the vanities of heathenism, will become infidels. By these means the Lord is preparing the way for their reception of the gospel. I know of no way so well adapted to weaken the confidence of the heathen in their religion, as reading to them some parts of their sacred books, with suitable remarks."

The labours of a missionary, as the Herald observes, consists almost as much in exposing the absurdities of idolatry, as directly preaching the truths of the gospel. The mass of the heathen are very ignorant of what is contained in their own books; and like the Romanists, are dependent upon the priests for instruction.

The following refers to the importance of continuing to circulate books and tracts among the heathen:—

"By no other means probably can the missionary do so much towards making the people think and discuss subjects among themselves, and perform so large a part of the labour of enlightening themselves and breaking down their own system, as by putting books and tracts in circulation among them; and in no other way, probably, can the missionary make his native assistants perform so much of the work of evangelists, and perform it so well, as in distributing, reading, and explaining the messages which he has prepared for them.

"While divine truth is presented before the people with simplicity and dependence on divine aid, we may reasonably hope that it will produce its effects. That it has taken effect in a number of instances upon the minds of Roman Catholics, so far as to convince them that they are in an error, there can be no doubt. The most pleasing instance is in an aged man, who was educated and has lived in the catholic faith for more than half a century, and who now regularly attends church here on the Sabbath. He is a person of as great respectability, perhaps, as any in the parish, and I cannot but hope that God has been pleased to begin in him that work which he will carry on to the day of Jesus Christ. He has been constant in his attendance at church for more than a year past, and is the only one who has the courage to attend from among the people."

On the importance of this subject generally, as seen in the labours at the several stations, Mr. Winslow, in a seperate communication, remarks:—

"There is at present no *special* attention to religious concerns at any of our stations; but there is a good deal of inquiry "about this way," among the heathen and Catholics. Our tracts to the latter, in the form of addresses to their priests, have been answered, and we have rejoiced, until the controversy has excited much attention. Our address to the Brahmins, of which three editions have been published, has had a similar effect among the heathen, except that they have not undertaken to answer it. A tract has been produced by them, which has been read by a few, containing several objections to christianity, but not attempting to answer ours against their system. The studies of some of the young men in the seminary help them to meet the heathen on their own ground, and show from their own books, and from the errors made by their astronomers and other learned men, that their science and religion are alike defective.

"I would repeat what I have before said, that we must look to our friends at home for help in our tract department. Not one of them surely will say that our controversy with the Romish priests must stop for want of funds to carry it on, when so much good apparently has already been effected. Besides, we have as yet done nothing. We must be greatly cramped in our operations, unless Providence shall open the door for us to receive much larger funds than we have any reason at present to anticipate."

BURMAN MISSION.

The following extracts are taken from the journal of Rev. G. D. Boardman, as addressed to the corresponding secretary, and published in the American Baptist Magazine. Mr. B. it will be recollected, went out to this station a few years since, from our own district of country:—

Oct. 8.—Several persons at the zayat, among whom was a learned man with whom I had considerable conversation. He has obtained a little knowledge of the gospel, and seldom opposes; but still he says he prefers annihilation to heaven.

9.—Ko-thah-byoo returned from the Karen villages, where he has spent the last ten days in making known the gospel to his countrymen. The Karen teacher, or rather conjuror, came with him, and seemed somewhat tamed and in his right mind. He says now that he will practice no more joger's tricks and ceremonies, but will from the heart, worship the eternal God and his Son, Jesus Christ.

22.—Impressed with a sense of our own sins and our need of quickening grace, and the great importance of a revival of religion among us; our little church, (consisting of six in all), observed this day as a season of humiliation, fasting, and prayer. We hope it has not been in vain.

28.—Conversing with a Daway to day, I enquired which were the better people, the Daways with Gaudama's religion, or the Karens with no religion at all. He decided in favour of the Karens. I should do so too. Boodhism has many excellent precepts, but as fear and hope are the only passions to which it appeals, it is destitute of life and energy, and is incompetent to produce good men. It tells of no condescending, bleeding, dying love. It points to no expiring Saviour. Religion, with a Boodhist, is a mere bargain with his own interest. Sin is not sinful, only as it involves the sinner in suffering; in like manner, goodness is not good, only as it has its reward. The Boodhist has no God to please or to offend, and his own interest is all the motive that operates upon him.

Nov. 12.—Ko-thah-byoo, returned from the Karen villages, with ten of his countrymen, several of whom profess to have become converts to Christ. One of the more promising, is the chieftain.

14.—Two of the Karens have expressed their determination to live according to the gospel, and solicited further instruction, preparatory to being baptised.

23.—Ko-Moung, after an absence of two or three months, came into the zayat this afternoon. He says he has been out of town. He has made no proficiency since I last saw him, but keeps up his old story, "I dare not reject your words; neither dare I set at nought all that my ancestors and the wise men and priests have believed and taught."

Dec. 11.—Ko-thah-byoo has accompanied his Karen friends to their villages, in the wilderness. Before leaving me, Moung-So, (the chieftain mentioned on the 12th ult.), professed to be a decided Christian, and we have some reason to think that his profession is sincere.

From the Boston Recorder.

SUFFOLK CONFERENCE.

The regular semi-annual meeting of the Suffolk Conference of Churches was held in Boston, Thursday, December 10th, 1829.

The pastors and delegates met in the forenoon, in the lower vestry of Park-street church, and attended to reports of the state of religion. The usual statistical details were omitted, and the reports presented only a general outline of the religious state of the churches. In the afternoon, public services were attended in the church, at which time the substance of the reports was presented to the assembly, and an appropriate address delivered by Rev. S. Green. The communion was then administered, and addresses were made by Rev. Dr. Brown, and Dr. Beecher. The services were appropriate, and a feeling of deep solemnity seemed to pervade the assembly.

It appeared that during the six months preceding the conference, there had been a comparative suspension of the influences of the Holy Spirit, though cases of conversion had occurred in nearly all the congregations, and additions had been made to the churches by profession. The ordinary means of grace, it also appeared, were still employed as usual. Good attention was given to them.

But in view of the past favours of God to the churches of this city and vicinity, and the present deficiency in the people of God in gratitude and zeal, and the comparative suspension of the influences of the Holy Spirit, it was deemed expedient to recommend to the churches to observe the last day of the year as a day of solemn fasting, humiliation and prayer.

This day has been observed; and it becomes all who do observe it, to endeavour to recal the feelings and resolutions of that day, and not to forget the topics of deep interest there presented to their minds.

God is in other parts of this state pouring out his Spirit and reviving his work. There are also among us favourable signs. But there is need of remembering the duty of constant humiliation and prayer. The spirit which became us on the day of our solemnities become us still.

Let us then never cease to pray—"O Lord God of our fathers, keep these things forever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee."

* * *

Religion in Germany.—I have received very gratifying accounts of the increase of true religion among the protestant clergy of this country. There can be no doubt that the cause of Christ is making progress among the Protestants in many parts of Germany; and daily proofs are given that numbers of the young men training for the ministry, are standing upon the rock, Christ, rather than upon the sandbanks of human philosophy. The good which has been done, and is doing every day, in the families and schools of the Catholics of Germany, through the reading of the word of truth, is not easily to be estimated.—*London Christian Guardian.*

Testimony concerning a Tract Agent at the West.—I have passed several days, says a cordial friend of the tract cause, with Rev. Mr. ——, agent of the American Tract Society. Last week *he preached fourteen times, usually to crowded, and sometimes to very solemn congregations.* There is, in a number of places where he had preached, an unusual and apparently increasing attention to the subject of religion.

Not only the general interests of religion, but the cause of temperance, as well as that of tracts, has evidently been promoted by his labours. His untired zeal, and the manner in which he proceeds, convince all, whose minds are open to conviction, that he, at least, is firmly persuaded, that the cause of tracts is one of the best causes to which a man can devote his life. "Do you ask," said he to his audience, on a certain occasion, after preaching a heart-searching discourse, "why I preach, when going about forming Tract Societies? Many years ago, I resolved to give up a profitable employment, and go from place to place preaching the gospel; now, I believe I can do as much good by preaching as I could then, and twice as much good in the cause of tracts besides."

To another audience he said, "So long as there are tracts to be distributed, from Maine to Florida, or from the Atlantic to the remotest settlements of the west, I intend to go forward till I fall in the work. I wish to die at my post, and I consider being engaged in this work, being at my post."

With such an example before me, you will naturally suppose, that, if I possess any of the christian spirit, it cannot but be aroused to action. I hope I shall long profit by what I have seen and heard from this devoted servant of Christ.—*Tract Magazine.*

Interesting to Seamen.—On Wednesday the 20th inst. a mariner's church was duly organised in this city, (Boston), connected with the assembly statedly worshipping in the new meeting house for seamen recently erected on Fort-Hill.

The confession of faith and covenant of this new church is constructed with peculiar reference to seamen. The articles are few and simple, embracing the great outlines of christian doctrine, and it is believed are calculated to meet the views of evangelical Christians of every denomination who admit of free communion. This is what a mariner's church should be. Many professing Christians are found among the seamen passing out of this port, and without a regular church connected with the meeting they frequent, they would have no opportunity to commemorate the dying love of their Redeemer, for years together.

The friends of seamen in Boston have much reason for gratitude to God, on account of the prosperity granted to the labours of the Seamen's Friend Society during the year past. A convenient meeting-house is now erected, where a large number of seamen constantly assemble for worship. Meetings for conference and prayer are statedly attended, and now the organisation of a church will bring within their reach the regular administration of all divine ordinances. From the favour thus shown to this enterprise, we indulge the hope that the time is not far distant, when the Holy Spirit will be shed forth upon seamen, and eventually that the promise will be fulfilled, that "The abundance of the sea shall be converted."—*Boston Recorder.*

"*Feverish Excitement.*"—The editor of the Columbian Star seems somewhat excited, by looking at the "feverish excitement" which he says "exists at the north and east, respecting the Indians." He speaks of "a vigorous display of sympathy," of "provident deprecations;" of "these self-made arbiters;" of "certain cities" which seem to "have taken the Indians under their care;" of "zealots in the cause;" of "long speeches which are made to inflame hurtful passions." He compares the "practical sympathies" of Mr. McCoy, with "the morbid sympathies" of those who advocate the rights of the Cherokees. All these appellations are found in the limits of two or three short paragraphs. We are free to say, we have neither seen nor heard any thing among the friends of the Cherokees, which is more inflammatory than the remarks in the Columbian Star. It does not become men to be in a passion, while reproving others for "feverish excitement." The advocate of moderation ought to keep cool, and set others an example of what he desires they should be.—*Conn. Observer.*

Union Theological Seminary.—From $9500 of the H. C. subscriptions, the condition, which required $50,000 to be subscribed before any should be paid, was thrown off, and the destination changed to the *contingent fund*. This was done by the subscribers, at the suggestion of the general agent. The reasons were, that the establishment of a professorship, and of scholarships, as contemplated by H. C. were not of such immediate importance to the seminary, as the completion of buildings. A sum sufficient for three professorships has already been subscribed, although but little more than enough for one has been paid and invested. The balance, it may be hoped, will be received in due time. There must be teachers, houses, and a library, or scholarships will be of no use.—*S. Religious Tel.*

Massachusetts Peace Society.—This Society held its annual meeting on the 30th ult. in Old South church. Rev. Mr. Ripley prayed. The annual address was delivered by the Hon. W. B. Calhoun, of Springfield, speaker of the house of representatives, and was well received. He dwelt much on the position, that the existence of a state of war is destructive to civil liberty, and favourable to the perpetuation of arbitrary power. The officers of the Society for the year ensuing, are Rev. Dr. Lowell, President: Rev. Dr. Jenks, Vice-President: Mr. J. P. Blanchard, Corresponding Secretary.—*Bost. Recorder.*

Strong Reasons.—The Massachusetts Journal states, that the author of the article in the North-American Review, recommending the removal of the Indians from Georgia and other states. holds two offices under the national government; one of which, in the Indian department, is useful only as it gives him a salary; and that during the late administration, he expressed opinions the very *reverse* of those he now maintains. His *two* salaries, it is said, amount to $4000 per annum. Pretty *substantial* reasons for his change of opinion, conscience aside.—*Portsmouth Jour.*

Another Testimony.—Among the subscriptions for life membership of the American Sunday School Union, we notice, in the last Sunday School Magazine, one from Chief Justice Marshall, of Richmond. Does he not fear that he is promoting a union of Church and State? Probably he has not read all that our *knowing ones* have written on the dangerous tendency of Sabbath schools.—*Conn. Obs.*

Philadelphia Female School in Greece.—Towards the support of a school in Greece, to bear the above name, and to be under the superintendence of Rev. Jonas King, for the special purpose of training up teachers for their own sex, Mrs. Mary Ann Ely acknowledges, in the Philadelphian, the receipt of $843.80, from different sources.

Installation.—On Thursday, the 11th inst. Rev. Eliakim Phelps was installed by the Presbytery of Geneva, pastor of the presbyterian church and congregation of Geneva. Introductory prayer by Rev. Mr. Orton, of Seneca-Falls; sermon, by Rev. Dr. Richards, of Auburn, from 2 Chron. ii, 16; consecrating prayer, by Rev. Mr. Merrill, of Junius; charge to the pastor, by Rev. Mr. Strong, of Phelps; charge to the people, by Rev. Mr. Eddy, of Canandaigua; concluding prayer, by Rev. Mr. Bracket, of Rushville; benediction by the pastor installed. The whole ceremony and services were very interesting and impressive; rendered peculiarly so, in consideration that it was just a year from the departure of the former pastor from his labours to the awards of the faithful and pious.—*Geneva Chron.*

Tracts.—We are informed that a benevolent individual of this village, has offered to defray one half the expense of furnishing a tract for every family within the limits of Geneva Presbytery, once a month, for six months; and that the Presbytery have taken measures to carry the same into effect. The tracts to be procured of the American Tract Society, which society embraces Christians of five different denominations.—*ib.*

Domestic Slave Trade.—A writer in the Genius of Universal Emancipation, says he is told that one firm in the District of Columbia, in the year 1829, "realised a nett profit of $33,000," from the domestic slave trade. At this rate, the slave trade must be carried on about as vigorously in the United States, as on the coasts of Africa. National judgments cannot long linger.—*Conn. Obs.*

A weekly newspaper is proposed in London, intended for circulation among the Wesleyan Methodists, entitled "The Christian Advocate, and weekly Record of Literature, Science, Agriculture, Commerce, and Public Occurrences." It is not so much a religious newspaper, after the model of those in America, as a miscellaneous and political newspaper for religious people, and conducted on religious principles.

Rev. Dr. James R. Wilson, has resigned the pastoral charge of the first presbyterian church in Philadelphia; an office he has filled for twenty-two years.

REVIVALS.

In addition to the places already mentioned at the north and northeast of us, we are gratified to learn, that considerable attention to religion has manifested itself in Watertown, Brownville and Sackets' Harbour, more or less among Christians of different denominations. Circumstances are thought encouraging. Some of the particulars are before us; but for the present, perhaps, it is best to withhold them.

Bergen, Monroe Co.—A friend informs us, that a powerful work of grace is moving forward among the Presbyterians in one of the parishes of this town. Forty or fifty have been added to the church by profession; and as many as a hundred, we learn, have been seen together at the meeting of inquiry.

The following remarks are abridged from an editorial article in the last Boston Recorder:—

REVIVALS RETURNING.

"God did not leave himself without witness," during the year 1829, that he is the God of the American churches. Here and there a church or a town was visited by the special effusions of the Holy Spirit. In this commonwealth, we may mention Upton, Holden, Monson, and New-Bedford, among other places, as having been thus favoured, in that year of unusual drought. Towards the close of that year, the number of descending showers increased slowly; and more rapidly since the present year began. The number of places now refreshed is so great as distinctly to mark a new and more joyful season. The indications are such at this moment, as to excite in some bosoms the humble hope, that 1830 will be "a year of the right hand of the Most High," and a "set time to favour Zion." We cannot indeed confidently predict, without presumption. We would remember the admonition, "He that observeth the wind shall not sow; and he that regardeth the clouds shall not reap." To overlook his works of grace and mercy, however, would be ingratitude; even as inattention to his chastisements would manifest an unhumbled spirit.

We have heard of more than usual awakening in a considerable number of places, the greater part of which (within this state) are in the county of Worcester. There seem to be two fields of some extent, which are now watered; while other portions of that extensive county, so far as we know, are "like the mountains of Gilboa," on which no dew is falling.—One of these fields is in the northern part of the county, embracing the towns of Phillipston, Royalston, Templeton, and some others; the other in the southern, comprising the towns of Holden, Boylston, West-Boylston, Westboro', Ward, and some others. Ipswich, in the county of Essex, is also a place where an extensive excitement on the subject of religion prevails. We are not informed of the number of converts and inquirers in these places, with sufficient accuracy to justify their publication. Indeed in some of the towns the attention is too recent, to authorise more than the statement of the general fact. Other states are also remembered in a similar manner; so that the number of revivals is probably greater at this time in the United States, than it has been for a year and a half. We speak of the denominations of Christians with whose situation we are most familiar.

If these are *facts*, and God has designed to pour out his Spirit, then we have another testimony of what we never need doubt, that God remembers his covenant with his church, and is ready to save sinners. The church is apt to say, in periods of declension, "My Lord hath forgotten me, and my judgment is passed over by my God." In this state of feeling we scarcely call upon him to return with mercies; or if we pray, our heart does not believe. If then the Spirit is poured out after such a season, it shows the infinite kindness and faithfulness of God towards his unworthy people. It is a rich encouragement to "trust in him at *all* times, and pour out our hearts before him" for further blessings.

Still the number of places so refreshed, are as a drop in the ocean, or as the small dust of the balance, compared with those where there is no breathing upon the slain, or shaking among the dry bones. Why is this discrimination? God is a sovereign; but there was a cause for the bestowment of the blessing where it rests; there is a cause for its being restrained whereever it is withheld. There was a cause for the general dearth on the churches last year. The renewed visits of his love on some places, are attributable to some cause, whether known to man or hidden in the secret counsels of the infinite mind. May it not be that the churches now favoured, were *humbled* under the departure of the Spirit, and sorrowed to repentance under the chastisements they have suffered?—May it not be that those which are still left, have failed to bear the rod, and humble themselves under the mighty hand? What then can they do, to obtain a share in the blessings with which the clouds of heaven are loaded? God is saying to the churches that he is still "plenteous in mercy," and "ready to forgive;" "open your mouths wide, and I will fill them."

An erroneous Principle.—The Boston Recorder, while speaking on the general subject of revivals, holds the following language relative to the propagation of an erroneous principle:—

"We have noticed the propagation of a principle on this subject, which we deem both erroneous and dangerous. It amounts to about this: "That, because God is ever carrying on his work, and advancing it towards his millennial glory, we should never be disheartened, and never talk of suspension or abatement; that, as God is ever converting sinners, or preparing the way for their conversion, we may always rejoice, and never mourn." Now, we believe in the perfection of God's work, and the immutability of his counsel; but we cannot assent to the doctrine, that his dispensations are to be disregarded, or that all events are to be received alike. To do so, appears to us the extreme of ultra-calvinism. Should not afflictions humble the Christian, even although the covenant is well ordered in all things and sure? Should not the church lament her own declensions, even when the wonder-working God overrules them to the furtherance of the gospel? And if *any* thing is an affliction to the people of God, is it not the cessation of a revival, accompanied by the triumphing of the wicked, the slumbering of Christians, and the hastening of sinners into eternity, unreconciled to God? Is *success* in the ministry, apparent, immediate and manifest, an object of no solicitude; and should not the servants of Christ be grateful when it comes? Must they not be humble and sorrowful, when, to all present appearances, they labour in vain and spend their strength for nought? If their hearers are stupid and harden their hearts under the word of life, should not the souls of the messengers weep in secret places for their pride and for the ruin that is coming upon them? And can churches and ministers hope to return from a state of declension, darkness and rebuke, if they are unwilling to pass through the valley of humiliation and repentance."

WESTERN RECORDER.

UTICA: FEBRUARY 23, 1830.

Oneida Presbytery--held their sessions in this village last week, from Tuesday till Thursday. The business transactions were comparatively unimportant. The evenings of Tuesday and Wednesday were devoted to exhortation and prayer, in the first and second presbyterian churches, partly in reference to the state of religion within the bounds of the Presbytery.--This, as will appear from the subjoined narrative, is peculiarly interesting at the present time. The statement, it is believed, is far from being overdrawn. Many of the encouraging tokens are of a date, perhaps, too recent for publication; nor can it be known, except in the counsels of God, what will be the result of all the existing promise. Still, when we look abroad upon the many churches in this state and in New-England, which are visited almost simultaneously with the same blessed tokens, we may be encouraged to *hope* that the Lord is about to reveal the right hand of his power. A great change has already been witnessed in the aspect of things. Let Christians pray that the blessing may be increased and perpetuated:--

Narrative of the State of Religion within the Presbytery of Oneida.

The Presbytery of Oneida would desire with deep humiliation to acknowledge, that we have cause to lament a declension in the spirit and power of religion in some of our churches, & the prevalence of no small degree of lukewarmness and indifference, of error and infidelity, within our bounds. The Divine Spirit, however, has in his great mercy once more commenced the work of his grace among us, and some of our congregations are enjoying a season of refreshing from the presence of the Lord. In the midst of division, animosity and contention, in the church at Augusta, the Lord poured out his Spirit, quickened his own children, and called sinners into his kingdom. Eighteen have been added to the church on profession, and eighteen more stand propounded for admission. A few others entertain a hope of an interest in Christ, and the work is still in progress.

In Western, where the church has always been struggling with difficulties, and languished for a long time with scarcely a hope of maintaining its existence, the Lord has revived his work, strengthened the things that remain, called up the attention of the people, and brought sinners into his kingdom. Twenty-two have been added to the church, on a profession of their faith; a number more are hopefully the subjects of grace; and the revival still continues, and affords a prospect that much good will be done.

In Trenton village, there is the commencement of a revival, and a few hopeful conversions; and in Floyd, appearances favour the expectation, that the Lord is about to visit that people in mercy, and to build up his church in the faith and order of the gospel. To the small church in Warren, twenty have been added during the year past, and the same number to the church in Union. In both places there is still some attention, and some instances of hopeful conversion. In Rome, sixteen have been added to the church since our last report; and in a number of other places within our limits, sinners are occasionally brought to bow to the sceptre of Christ. Indications of the special presence of the Holy Spirit are witnessed in a few of our congregations, where no general attention has been excited.

In addition to these unmerited favours, our hearts have been revived with the report from almost every quarter, that the cause of temperance is rapidly gaining ground. The manufacture, sale, and use of ardent spirits have greatly diminished; the evils of intemperance are in a measure giving way to the benevolent efforts which are now making on this subject; and encouragement is given that perseverance in this cause will finally effect a general reformation. The circulation of the scriptures among the poor and the destitute; the support and instruction of Bible Classes and Sabbath Schools; the distribution of religious tracts; attendance upon the concert of prayer and the stated seasons of public worship; are continued with the usual degree of fidelity and interest.

In surveying the whole field of our operations as a Presbytery, we see many things to lament and deplore, and many things to excite gratitude, to encourage our hearts and strengthen our faith, and to increase our activity and diligence in maintaining and extending the kingdom of the Divine Redeemer.

ROBERT EVERETT, *Stated Clerk.*
Utica, Feb. 17, 1830.

Prayer for Colleges.--The ensuing concert of prayer for colleges--Thursday of the present week--continues to be the subject of remark in the religious journals. A correspondent of the Vermont Chronicle asks, in reference to the dearth of revivals in the colleges last year, "Why, of the 3,000 students, have all but about 600, been left to remain still with unconverted hearts?" This consecrated day, he says, was "last year almost wholly neglected" by the churches. A writer in the Boston Recorder makes a similar statement; and so far as our own observation extends, the same thing may be said of the churches in this part of the country. Now, when we recollect that God "will be inquired of," in behalf of the needed blessings, and that in several instances in former years the very day of the concert was marked by the descent of the Holy Spirit upon one or more of the colleges; and when we recollect, too, what a pressing demand there now is, in the providence of God, for the education of young men for the ministry; how can we fail to see the importance of united prayer on this subject?

Danger to be apprehended from Romanism in New-England.---The Connecticut Observer says, that the danger to be apprehended from the Catholics in New-England, is real; that it is not very far distant, and that it must be met. The following are mentioned as circumstances which favour the increase of that sect:—

1st. Roman Catholics themselves declare that their principles are extending.

2d. The change in New-England, from an agricultural to a manufacturing country.

3d. A feeling which prevails extensively, as an abuse of the principle of toleration, that all religions are about equally good.

4th. The great number who confound liberty with latitudinarianism.

5th. The large class of citizens, who will not believe that popery is now the same as formerly, or that any danger is to be apprehended from it.

6th. Many of the wrong-headed will consider this religion as a check upon the progress of "church and state!"

7th. Another class may perhaps be ready to favour this religion, from political motives.

It is well enough to look at these considerations, and see what they will amount to in the aggregate. But if New-England, the very land of the pilgrims, has any thing to apprehend from such a course; what shall be said of the rising population of the valley of the Mississippi?—Here the Jesuits have many missionaries, and a college into the bargain. Probably the Pope already feels sure of this territory. Are the benevolent prepared to relinquish it?

United Presbytery of Upper-Canada.---A meeting of this judicatory took place at Prescott, on Monday the 11th ult. The most important business transacted, was the reading and adopting of a report, in favour of establishing a literary and theological institution, for the education of students for the ministry. A plan more in detail is yet to be formed; subscriptions are to be opened for procuring funds; the colonial government is to be memorialised; and the sister churches, especially in Scotland, England, and Ireland, are to be addressed. By these and other measures, the presbytery doubt not, but under the blessing of the Great Head of the Church, they shall eventually succeed in their undertaking.

The subject of missions was also taken up; and several of the brethren were appointed to perform tours in visitation of the churches, and districts of country in connexion.

The above particulars are derived from an extra, issued from the office of the Brockville Gazette. Not a syllable, however, is said as to the state of religion in the churches. Why is this?

The Sabbath.—The following piece of irony is not altogether unseasonable. It appears as a communication from "Anti-Sabbath in the last Rochester Observer:—

Messrs. Editors.—I have heard considerable said on the subject of union of church and state, legislating on the Sabbath, &c. I have been rather credulous on the subject till recently. But you can hardly judge of my surprise and alarm, on finding in our revised statutes, vol. 2, page 275, the following clause, viz. "*No court shall be opened, or transact any business on Sunday, unless it be for the purpose of receiving a verdict or discharging a jury.*"

Is not this "legislating in aid of a religious party?" Surely we are in the high road to despotism!

If Anti-Sabbath would look still further into the civil documents which are furnished by this country, and even into the code of common law, which, under certain restrictions, is the law of our land, he would continually discover increasing cause for surprise and alarm.

Anniversary of the American Colonisation Society.—This important anniversary was held in the representatives' hall, at Washington city, on the evening of the 18th ult. The assembly was large, consisting of both sexes, and of representatives from many of the different states of the Union. Gen. Mercer took the chair: Rev. Dr. Lawrie addressed the throne of grace; after which the Secretary's report was read; resolutions were passed, and speeches delivered. The occasion is said to have excited no little interest.

A Misnomer.--The following appears in the New-York Mirror:--

"*Methodism.*--It is stated that methodism is making rapid advances in the protestant cantons of Switzerland."

Probably the editor of the Mirror is not aware that the word *methodism*, among men of the world is often used, in a general sense, to designate, by way of reproach, all who are distinguished for their ardent attachment to vital christianity.

Rev. Mr. Butts, recently from the Princeton theological seminary, has accepted the call of the presbyterian church in Western, to become their pastor. The ordination, by Oneida Presbytery, is to take place on the 9th of March.

The Indiana Religious Intelligencer is discontinued, through want of patronage.

For the Western Recorder.

MR. HASTINGS--I have been directed by the Presbytery of Oneida, to publish the following items from their minutes, being resolutions passed at their late sessions at Rome and Utica:--

"*Resolved*, That the churches report annually to the Presbytery, at the commencement of their sessions in February, all they have done the preceeding year for benevolent objects.

"*Resolved*, That those churches which have not brought in their reports this year, be directed to report to the Stated Clerk on or before the first of April next.

"*Resolved*, That the congregations that have made no collections for the commissioners' fund, make them, and forward them to the Treasurer, by the first of April next.

Clerks of sessions will please to bear in mind, that the annual reports, and all other communications to me, may be left either at my dwelling on Fayette street, west of Varick, or (if found more convenient) at the Sabbath School Depository, No. 145, Genesee street, Utica.

Respectfully your's,
R. EVERETT, *S. Clerk.*
Utica, Feb. 20, 1830.

To Correspondents.--"J." is under consideration.

"W." has sent us an article, which we should like to publish, could we be assured there was no impropriety in doing so. *Facts*, however, should be accompanied by some real *name*, as a voucher; for though the name be withheld from the public, we need it for our own satisfaction. Mere doctrines, or arguments, or motives, may be communicated to us anonymously; but facts always require testimony.

A correspondent, who often favours us, has at length sent us five articles on a subject, which, though important in itself, requires a good deal of skill in the presentation. The individuals who are chiefly to be benefitted, are not such as love to peruse religious newspapers.

Fasting.—The correspondent who thinks of writing something on the subject of fasting, will do us a favour by carrying his design into execution.

POLITICAL.

CONGRESS.

Another week (except so much of each day as is usually appropriated to receiving petitions and the reports of committees) has been spent in the Senate, in debate on the resolution to suspend for the present the surveys of the public lands. The debate has continued to embrace almost every subject but that comprised in the resolution; and we regret to say, that severe recrimination has been indulged on both sides. At our last dates, no question had been taken on the resolution.

Monday, Feb. 8.—In Senate, Mr. Livingston introduced a resolution, for an inquiry into the expediency of abolishing the punishment of death, for the crime of desertion from the army, in time of peace.

In the House of Representative, the motion to lay on the table the bill to modify and reduce the existing tariff, was carried by a vote of 107 to 79. This vote is considered as conclusive of the sense of the house, against that or any other bill that may be proposed to the same effect, at this session.

Mr. Cambreleng, from the committee of commerce, to whom was referred "so much of the President's message as relates to the commerce of the United States with foreign nations, the amendment of the law to prevent smuggling, and the establishment of warehouses," made a report on our commercial intercourse with foreign nations, and on the past and present state of our navigation; which report was committed to the committee of the whole house on the state of the Union.

Mr. Drayton, from the committee on military affairs, who were requested to inquire into the expediency of inducing the soldiers of the army of the United States to discontinue the use of whiskey, made a report, accompanied by a bill to prevent suttlers from selling ardent or spirituous liquors, and for other purposes; which was twice read and committed.

Tuesday, Feb. 9.—In Senate, the resolution offered yesterday, by Mr. Livingston, was taken into consideration and passed.

A memorial was communicated from a deputation of the Creek nation of Indians, complaining of certain acts of the state of Alabama, as violating the rights and immunities granted to their nation by treaty stipulations, and praying for relief.

In the House of Representatives, Mr. Dorsey, from the committee on naval affairs, reported a bill making provision for the widows and representatives of the officers and crew of the Hornet. [It provides for a donation of six months additional pay, and authorises the accounting officers of the navy to allow them their pay until the 1st of January last.]

Mr. Ingersoll, from the committee of ways and means, reported a bill regulating sales at auction. [It forbids the sale of foreign goods, within twenty miles of the port of entry, unless the original invoice or a certified copy be exhibited; stock of retail traders being excepted. Descriptions of the goods, with the name of the importer, consignee, and vessel, as well as the time of importation, to be published forty-eight hours immediately before the sale. Goods not subject to duty, and property sold under certain specified circumstances, are excepted.]

The committee on foreign affairs, to which was referred the message of the President of the United States, communicating the offer to his acceptance of a medal, by the President Liberator of Columbia, reported, that the public officers of the United States are prohibited by the constitution from the acceptance of any present from a foreign state, without the consent of Congress, and that the mode of disposal of such presents had been to deposit them in the department of state. They therefore recommended that disposal in the present instance. The report was adopted by the house.

Wednesday, Feb. 10.—In Senate, the bill making provision for the payment of interest due the several states therein mentioned, for advances made by them to the United States, during the late war, was called up; and after having been, on motion of Mr. Silsbee, so amended as to embrace the claims of Massachusetts, &c. was ordered to be engrossed and read a third time.

In the House of Representatives, the day was spent on the appropriation bills for the current year.

Thursday, Feb. 11.—In Senate, the following motion, submitted by Mr. Foot, was considered:—

Resolved, That the committee on Indian affairs be instructed to inquire and report whether any, and what further provisions may be necessary, to prevent encroachments upon lands belonging to, or in possession of any Indians or Indian tribes; whether guaranteed to them by treaty, or in which the Indian title may not have been extinguished.

Mr. Forsyth moved to lay the resolution on the table, which was determined in the negative; yeas 13, nays 27. The resolution was then agreed to.

In the House of Representatives, the appropriation bills were again under consideration, and passed the committee of the whole.

Friday, Feb. 12.—In Senate, but little business was done, except receiving petitions, and referring several bills from the other house to their appropriate committees.

In the House of Representatives, Mr. M'Duffie, from the committee of ways and means, reported a bill making appropriations for the improvement of harbours, and for removing obstructions at the mouths of certain rivers, for the year 1830.

The committee of the whole had under consideration the bill for the relief of sundry revolutionary officers and soldiers, and rose and reported progress.

Saturday, Feb. 13.--The Senate did not sit to-day.

In the House of Representatives, the bill for the relief of sundry revolutionary officers and soldiers, passed the committee of the whole.

Mr. Mallary gave notice of his intention, on Wednesday next, to move that the house proceed to the consideration of the bill reported by him on the subject of manufactures.

NEW-YORK LEGISLATURE.

Saturday, Feb. 13.—In Senate, Mr. Bronson reported a bill to authorise John E. Hinman and Henry W. Schroepel to erect and maintain a dam across the Oneida river.

On motion of Mr. Maynard, it was

Resolved, That the committee on finance report to the Senate, whether it be not practicable to provide for the support of the government, without the imposition of a tax on real estate, and if practicable, to report a plan for that purpose.

In Assembly, a resolution was offered by Mr. Chapin, to reconsider the vote, rejecting the bill to repeal the law for electing justices at town-meetings. It was lost; ayes 45, noes 58; so that this question is at rest for the present session.

The committee of the whole took up the bill to repeal certain parts of the revised statutes, which give vice-chancellors exclusive jurisdiction in certain cases, and reported progress.

Monday, Feb. 15.—The two Houses, after passing concurrent resolutions, expressing their sincere grief at the death, and respect for the character, of Mr. Hayden, member of the senate from the 8th district, adjourned to attend the funeral.

Tuesday, Feb. 16.—In Senate, the business transacted was unimportant.

In Assembly, the committee of the whole again took up the bill, to repeal so much of the revised statutes as give to vice-chancellors exclusive jurisdiction in certain cases. There was some debate, when, on motion of the Speaker, the committee rose, and the bill was referred to the judiciary committee, that they might consult with the chancellor, and devise some mode which would facilitate business in chancery.

Wednesday, Feb. 17.—In Senate, no important business transacted.

In Assembly, on motion of Mr. Harrison, the attorney-general was requested to report whether the provisions of sec. 2, title 7, chap. 14, of the revised statutes, imposing penalties on those physicians who do not conform to the regulations prescribed in the first and second sections of the above named title and chapter, are not incompatible with the rights secured to such physicians by sec. 9 of the medical law of 1813; and whether such physicians can be divested of the immunities conferred upon them by their diplomas, by any subsequent act of the legislature, without the charge of ignorance or malpractice in their profession; and whether, by the existing laws, regulating the practice of physic and surgery, any power is vested in the county medical societies, of imposing an initiatory fee on the admission of members, or any other contribution than the annual one specified in the act of 1813.

Several bills of a local nature were passed in committee of the whole.

Thursday, Feb. 18.—In Senate, Mr. Spencer reported a bill to incorporate the Canajoharie and Catskill rail-road company. [The bill, among other things, provides, that the rail-road shall be commenced within five, and completed within ten years. The capital stock is $660,000, and it is divided into shares of $50, which shall be deemed personal property.]

In Assembly, Mr. S. Stewart, from the military committee, reported a bill to amend the revised statutes relative to the militia. [It requires only one training in each year, to be held on the first Monday in June, at one o'clock in the afternoon. The present law requires two trainings, to which the whole day is devoted.

Mr. Quackenboss reported a bill to incorporate the Utica cotton printing company.

Mr. Livingston reported a bill relative to the salaries of certain judicial officers. To pay the chancellor and supreme judges, $2500; and the circuit judges, $1750.

The Comptroller made a report on the petition of Wm. C. Young, an engineer under the law to survey the route of a rail-road from Albany to Boston, which was ordered printed.

Friday, Feb. 19.--In Senate, Mr. Waterman, from the canal committee, to which was referred the petition of Thaddeus Joy and others, relative to the passage of boats on the canals, reported in favour of granting the prayer, & abolishing the preference now given to packets in the passage of locks, and introduced a bill accordingly.

The committee of the whole passed the bill, concerning the appraisement of damages on the canals, and the compensation allowed to appraisers.

In Assembly, Mr. Livingston, from the bank committee, reported bills to incorporate the bank of Poughkeepsie, the Oswego bank, bank of Catskill, and Otsego bank at Cooperstown.

Mr. Vanderpool, from the judiciary committee, reported a bill relative to lands sold for taxes. [The most prominent provision is, that the owner may redeem after the execution of the comptroller's deed, *and before notice from the purchaser.*]

The committee of the whole spent a short time on the bill to enable Wilhelm Willink and others, inhabitants of Holland, to hold certain lands in this state, and rose and reported.

FOREIGN.

London papers, to the 8th of January, have been received at New-York.

The Morning Chronicle, of the 7th, says—"The German papers which arrived yesterday, inform us, that as the Russians evacuate, according to treaty, the places which they have occupied in Turkey, they are followed by many of the inhabitants, who dreaded the renewal of Turkish government without the salutary control of the invaders. This fact shows that the Russians have behaved well, and that if an opportunity of again invading Turkey should arrive, the Sultan would find it difficult to excite public feeling against them. It may be said that Russia has done as much towards subduing Turkey, by the good conduct of the troops in quarters, as by their courage in the field.

"On the departure of the Russian troops from Adrianople, many christian families accompanied them, intending to settle in Russia. In general a fear of re-action had seized the whole population of Rumelia, and it is strange to see the inhabitants, in general the most peaceable subjects in the world, make preparations which indicate a desperate resisance, in case the Turkish governors, on their return, should bring their usual spirit of persecution and oppression."

Prince Leopold continues to be spoken of in the English journals, as the intended King of Greece.

DOMESTIC.

Chenango Bank.--Unfavourable reports respecting the solvency of this institution, were current during the last week. The state treasury and the Albany banks stopped receiving its notes on Tuesday. It recently, however, filed its assent to the new bank law; and should the bank prove insolvent, (which is not expected), the holders of the bills will be entitled to the benefit *promised* by the safety fund.

Cayuga Marshes.---The Comptroller has made a report to the legislature, in relation to the expenditures of the commissioners, for draining the Cayuga marshes. The report concludes as follows:—

"That serious charges are made against these commissioners is true; that some irregularities, if not improper acts, are discovered in the course of their accounting for the money drawn by them from the treasury, would seem to be proved by the annexed papers; that an anxiety exists on the part of certain individuals interested, to have these expenditures investigated, is evidenced by the petition, and the same anxiety is said to exist on the part of the commissioners themselves. How far, under these circumstances, the legislature may consider themselves bound to protect the rights of the owners of the lands, or the characters and feelings of the officers accused, as well as the manner in which such an investigation may be most effectually and safely made, if to be made at all, are considerations properly submitted to the legislature only, and therefore do not call for any suggestions from the comptroller. The whole amount of money advanced from the treasury, upon the order of the commissioners, is $100,000, and they have rendered vouchers, by their treasurer, for $90,000 of the amount. They were not, by the law, permitted to receive at any one time, a greater advance than $10,000, and the last advance made on the 13th August last, has not yet been accounted for."

Auburn State-Prison.—It having been represented to his excellency, the acting Governor, by the agent of this prison, that there are now in it a greater number of convicts than can be confined in separate cells, and by the agent of the state-prison at Sing-Sing, that there are unoccupied cells in that prison, he has issued an order to the sheriffs of the counties of Oneida, Madision, Otsego, Chenango, and Broome, directing them to transport to the state-prison at Sing-Sing, all such convicts as shall hereafter be condemnod to imprisonment, in the state-prison, in their respective counties, until the said order be revoked or modified, or other provision in the premises be made by law.

Canal Funds.--The following (says the Albany D. Advertiser) are the statements, showing the standing of the accounts of the canals with themselves, excluding all revenue derived from auxiliary funds, where such funds exist, for the year ending Dec. 31, 1829:—

ERIE AND CHAMPLAIN CANAL.

Revenue.--Canal tolls, after deducting the expences of collection, the amount refunded, and the proportion belonging to the proprietors of the Albany basin,	$769,056 85
Rents of surplus waters,	1,956 00
	$771,012 85
Expenditures--including interest on loans and repairs,	679,355 35
Surplus of revenue,	$91,658 50

OSWEGO CANAL.

Revenue.—Canal tolls, after deducting expences of collection,	8,128 99
Rent of surplus waters,	723 70
	$8,852 69
Expenditures—for interest on loans aud repairs,	35,036 40
Deficit in the revenue,	$26,183 71

CAYUGA AND SENECA CANALS.

Revenue.—Canal tolls, after deducting expences of collection,	$8,370 24
Expenditures—for interest on loans and repairs,	17,995 49
Deficit in the revenue,	$9,625 25

Onondaga Salt.—From the report of the inspector, it appears that the amount of salt inspected in 1828, was 1,160,888 bushels. In 1829, there was inspected 1,291,820 bushels. Of this, 745,741 bushels were inspected in Salina--129,222 in Geddes--187,540 in Liverpool, and 229,317 in Syracuse.

The next Census.-The committee in Congress on the subject of the fifth census, estimate the population of 1830, as follows:--Free population, 10,650,000; slaves, 1,950,000: Total, 12,600,000. They recommend a ratio of 50,000 for the representation in the House of Representatives, which they believe will not increase that body beyond the number of 225 members.

The Mint.--The annual report from the director of the United States mint states, that the coinage effected during the last year amounts to $2,306,875; comprising $295,717 in gold coins--$1,994,578 in silver, and $16,580 in copper. The number of pieces of all kinds is stated to be 7,674,501.

The New-York Mercantile says, "Most of the banks of this city have resolved to receive and pay Spanish quarters of dollars at twenty-four cents each. The real value, according to the statement of the directors of the mint, is only 23 1-2 cents."

UTICA MISSIONARY DEPOSITORY.

Received for the A. B. C. F. Missions, from Jan. 4, to Feb. 11, 1830.

Utica—2d Pres. Society, mon. con. by Mr. E. Cadwell, $24: Do. Gentlemen's For. Miss. Assoc'n of the first Pres. Society, by Mr. M. Bagg, treasurer, 86 80,	$110 80
Hamilton—2d Cong. Society mon. con. by Rev. P. Field,	12 70
Winfield--Association cong. Society, by Mr. M. Keith,	3 87
Burlington—Mon. con. by Mr. S. Maynard,	1 58
Florence—Mon. con. by Mr. Swezey,	8 81
Perry-Centre—Presb'n ch'h mon. con.	17 00
Richland—Mon. con. from June to January, inclusive,	6 46
Rutland--Mon. con. $3: Donation by James M'Cormick, $1, by Rev. Adams W. Platt,	4 00
Mexico—Mon. con. by Rev. Mr. Dixon,	4 00
Bridgewater—Mon. concert,	5 50
Whitesborough—Unknown, was designed for Rev. H. G. O. Dwight,	3 00
Rome—A donation by Mr. William Talcott, $10: Mon. con. collected in the 13th school district, lying in Rome and Westmoreland, $6 08,	16 08
Exeter, (Otsego co.)—A box of clothing, est'd at $60, by Mr. S. P. Storrs.	
Lowville, Stow's Square—A box of clothing, est'd at $22 58, by Mrs. Cynthia Wilcox, sec'ry.	
Columbus—Female Ben. Society, a bundle of clothing, not estimated.	
Amount of cash,	$193 80

ABIJAH THOMAS, *Agent.*

MEDICAL NOTICE.

A special meeting of the Medical Society of the county of Oneida, is hereby notified, to be held at the house of Lewis Berry, in Whitesborough, on Friday the 5th day of March next, at 11 o'clock, A. M, for the purpose of remonstrating against the repeal of the present medical laws. Also, other business of importance will be before the Society.

By order of the President,
Feb. 20, 1830. S. S. PECK, *Sec'ry.*

DEATHS.

In New-York, on the 8th inst. Mrs. *Mary Walsworth*, wife of Mr. Warren Walsworth, and daughter of the late Capt. Robert Norris, of Westmoreland, Oneida county.

In New-York, on the 17th inst. after a long illness, Col. *Henry Rutgers*, aged 84. Col. R. was one of the first who stepped forward in support of his country, in the revolution, and continued actively engaged till our independence was secured. As a benefactor of all that tends to advance the interest of man, he has been uniformly distinguished. But his high praise was his purity of life. He humbly followed the precepts of his divine Master. His death was evidence of that consolation which none but a Christian can enjoy; it was triumphant and glorious.

In Albany, on the 17th inst. Mr. *Eli Roberts*, formerly of Connecticut, an eminent instructor of sacred music, aged 62.

At Roxbury, Conn. Gen. *Ephraim Hinman*, aged 76; a patriot of the revolution. He entered the army as a volunteer, and became a companion of the illustrious Washington, and the Marquis La Fayette, who always entertained for him great respect and esteem. He was invited by Washington to join his suite, and accompany him and the Marquis on their tour to Hartford, at the time of the discovery of *Arnold's plot*, and the taking of Major Andre. He was supposed to be high in the confidence of Washington.

NEW BOOKS.

Just received by HASTINGS & TRACY—

THE OFFICE OF SURROGATE, and Executors' and Administrators' Guide, containing the whole ecclesiastical law, and practice of the state of New-York: Also, an entire new set of Forms, adapted to all cases of practice in the Surrogate Courts, to be used by the Surrogate, Attorney, Administrators, Guardians, and in applications for Dower: By T. Atwood Bridgen, surrogate of Albany.

Also, The New-York State Register, for the year of our Lord 1830, with a concise United States Calendar: By Roger Sherman Skinner.

Greek and English Lexicon, Euler's Algebra, Græca Majora, Botta's Revolution, The Cabinet, &c. &c.

Feb. 9, 1830. 6

QUARTERLY CHRISTIAN SPECTATOR, FOR 1830.

THIS work is conducted by officers of Yale College, with the assistance of officers of the Theological Institution at Andover, and of Middlebury, Burlington, Amherst, and other colleges. Among its contributors are also numbered distinguished clergymen or laymen of Boston, New-York, Philadelphia, and other large cities. It is devoted to the explanation and defence of EVANGELICAL TRUTH; the promotion of the cause of missions, and of all those great objects of christian enterprise which distinguish the present day. A part of each number, likewise, is devoted to the interests of education, and of literature, contemplated in its bearing on the best interests of man. Its leading characteristic is intended to be *vigorous discussion on the broadest scale.*

CONDITIONS.

The CHRISTIAN SPECTATOR will be published on the first day of *March, June, September*, and *December*. Arrangements have been made for its *prompt* and *regular* delivery, in all cases.

Each number will contain 168 pages 8vo. printed on paper of a superior quality, and with an elegant and new type, prepared expressly for the work.

The price is *Three Dollars* a year, payable on the delivery of the *first* number. Mail subscribers, who order the work, will be expected to accompany the order with payment for the first year, free of postage. Agents will furnish the work to subscribers, in their immediate vicinity, without charge for transportation.

Numerous recommendations of this work, as conducted during the last year, have been given by distinguished clergymen and laymen, in Boston, New-York, Philadelphia, and elsewhere. Among these the following only will be cited:—

From the New-York Spectator, of Sept. 11, 1829.

"This work might assume for its motto, "Principles, not Men," with perfect propriety. It treats of subjects connected with that which is of the deepest and most unusual interest to the family of mankind. But so vast is their range, and so various their contents, that there need not be any sameness in their nature; nor do we find any. Indeed, we have rarely met with a quarterly publication of equal size, containing so much that is *readable*, to use a fashionable but significant phrase. There is a *conciliatory* and *catholic* spirit in all the discussions on doubtful or disputed points of theology, (oftener professed than observed), to be found in all the articles."

Recommendation by Clergymen of Boston and the vicinity:—

The Subscribers are satisfied that the Christian Spectator has been, from its commencement, highly useful in sustaining the cause of literature, morality, and religion. They have been particularly pleased with the ability with which it has been conducted, since it assumed the *quarterly form.* They consider this mode of publication an improvement, and particularly favourable to enlarged and accurate discussions of topics of general interest. And they deem it of peculiar importance, that a work like this should be enabled to take a decided and commanding stand among the quarterly periodicals of the day. We therefore cordially recommend it to the patronage of the public.

LYMAN BEECHER.
WARREN FAY. J. H. FAIRCHILD.
JOHN BROWN. SAMUEL GREENE.
B. B. WISNER. EDWARD BEECHER.

Published by A. H. MALTBY, New-Haven, Connecticut. Agents, HASTINGS & TRACY, Utica: E. PECK & Co. Rochester: HIEL WARNER, Canandaigua: H. HOOKER, Auburn. *Feb.* 8, 1830. 6

INSOLVENT BLANKS.

BLANK FORMS of Proceedings, under the provisions of the revised statutes, relating to "voluntary assignments by an insolvent, for the purpose of exonerating his person from imprisonment," just printed and for sale at the Bookstore of HASTINGS & TRACY.

Utica, Feb. 2, 1830.

WARNER & HARVEY,

HAVE just received a consignment of the following valuable and highly approved New Preparations, viz:—

Fluid Extract of Sarsaparilla,
Oil of Black Pepper,
Citrated Kali,
Black Oxide of Mercury,
Extract Quinine,
Solidified Copaiva,
Oil of Copaiva,
Compound Syrup of Liverwort,
Gowland's Lotion, and
Saratoga Powders.

These Saratoga Powders possess all the virtues of the water, at a considerable less expense.

Also, on hand, as usual, a superior assortment of DRUGS & MEDICINES, for sale low for cash.

Utica, Feb. 2, 1830. 5w6

ETNA INSURANCE COMPANY,

OF HARTFORD, CONNECTICUT,

OFFER to insure Dwelling-Houses, Stores, Mills, Manufactories, Distilleries, Barns, Goods, and every other species of insurable personal property, against

Loss or Damage by Fire,

at as low rates of premium as any similar institution in good standing.

The Ætna Insurance Company was incorporated in 1819; and the reputation it has acquired for promptness and liberality in the adjustment and payment of losses, requires no additional pledge to entitle it to a liberal share of public patronage.

Persons wishing to insure can apply to Mr. JAMES VAN RENSSELAER, of Utica, who is appointed agent for the county of Oneida and vicinity, with full power to receive proposals and issue policies, without the delay necessarily attendant on an application to this office. *Hartford*, 1829. 37

ONEIDA HOUSE.

THE Subscriber has taken the new Tavern Establishment, recently fitted up by WILLIAM CLARKE, Esq. adjoining his Lottery and Exchange Office, and opposite the Ontario Branch Bank, in Genesee street. It is in excellent condition for the accommodation of company. The House is commodious, its situation central, and having been well furnished, it is presumed that it affords to the citizen or traveller as pleasant a stopping place as can be found.

SMITH COPELAND.
Utica, July 6, 1829. 27

JUSTICES' MANUAL.

HASTINGS & TRACY have just received a new supply of the Justices' Manual.

They have also for sale, the Revised Statute, entitled, "Of Courts held by Justices of the Peace," with an analysis, marginal notes, and index, by the hundred, dozen, or single. Also, the Blanks required under said statute. *Utica, Jan.* 12, 1830.

POETRY AND MUSIC.

THE CHRISTIAN WARFARE.

Thou fight'st the christian warfare ; so thou say'st.
Fight on, and conquer : Heav'n vouchsafe thou may'st :
But mark thy Captain's orders, lest thou fall ;
The lawless warrior ne'er is crown'd at all.
There are, who seek, but never enter in ;
There are, who fight, and fight, but never win ;
There are, who soar, but never reach the skies ;
Who run—run *all ;* but *one* receives the prize.
Thou fight'st ; 'tis well ; beat not the air in vain ;
Thou runn'st : *So run,* that running, thou obtain.
Gird up thy loins, and *to thyself* take heed,
That thou'rt a soldier of the cross *indeed.*

The *christian* warfare ? Satan fain would tell,
" Some *other* warfare would do just as well !"
Would'st thou at such a bold suggestion start ?
Then watch, lest he beguile thee with his art.
Fight'st thou the *christian* warfare ? Dost thou know
What *is* the christian warfare ? Canst thou show
The spoil, the trophy, and the glorious scar,
The mark peculiar of that wondrous war ?
A spot thou hast ; but is't the halo bright,
That rests upon, and seals the sons of light ?
Thou find'st an inward conflict : Who does not ?
He does, who murmurs at his earthly lot,
Who feels an aching void within his breast,
Yet spurns the Saviour's meek and lowly rest.
Thou find'st an inward conflict ; so does he,
Whose bosom, restless as the raging sea,
Still foams up mire ; who goaded, feels the smart,
The war of conscience, with a graceless heart.
He does, whose dead profession mars his mirth,
Who, heav'n-bound, leaves his treasure on the earth,
Whose zig-zag aim 'twixt right and wrong to steer,
Meets holy censure and unholy jeer.
He does, who loves the world, and holds it fast,
But knows he must resign it at the last,
And anxious to escape a dreadful hell,
Reluctantly consents in heaven to dwell,
And both worlds vainly seeking, to his cost,
Too late repentant, finds that both are lost.
He does, who fights and wrestles year by year,
(Arm'd with delusive hope), 'gainst slavish fear,
Who from the voice of conscience would be free,
And bribes her silence by retaining fee
Of forc'd obedience, irksome e'en at best,
And just enough to keep the foe at rest,
Resorted to when clouds of wrath roll nigh,
Gladly relinquish'd when the storm glides by.
Fight'st thou *this* warfare ? Pharaoh fought it too ;
And fought till the Red sea his force o'erthrew.
But still, thou hast thy conflict, and wilt plead,
" Christians are all imperfect !" Well—agreed ;
But wherefore ? in what sense ? wherein ? and how ?
Where *lies* their grand defect ? how readest thou ?
Dream'st thou that the *best thoughts* they ever had
Are only *partly* good, and *partly* bad ?
While heavenly glories all their bosoms thrill,
Think'st thou their lusts go forth toward Egypt still ;
That while with joy they hear their Saviour's voice,
They still continuous sin, and yet rejoice ?
Yields the same fountain, bitter streams and sweet ?
Can light with darkness—vice with virtue, meet ?
Shall Christ and Belial share a mutual throne ?
Or rather reigns not each in turn alone ?
Who in the spirit walk, shall they fulfil
The lusts of flesh and sense, while walking still ?
Can love and hatred blend ? At the same time
Art thou obedient ; and yet plotting crime ?
At once, two masters hast thou learn'd to serve ?
Holding to both, dost thou from neither swerve ?
Or serv'st thou God and mammon at one breath ?
Who does, is self-deceiv'd, and walks in death.
Who ceaseless loves the world, hath never known
The Father's love, which seeketh not its own.
Who still hath walk'd in darkness from his youth
Yet boasts his walk with God, belies the truth.
Who *loves* is born of God ; the *pure,* the *upright ;*
These are his *saints,* and precious in his sight :
With their *whole* heart they seek him : At his call
The true disciple yields, not *part,* but *all.*
Such is the Christian. Is he perfect ? Yes.
So saith his Maker, and wilt thou say less ?
His wisdom guides the perfect. Cease, then, cease :
Go, mark the perfect man, whose end is peace.
The Christian's perfect. In a sense 'tis true ;
But in another sense imperfect too.
The Christian's perfect ; he hath *perfect love,*
Which casts out fear, and lifts his soul above,
Where Christ doth reign ; and while he there resides,
No *smother'd enmity* his heart divides.
But stands he changeless ? Thus have some profess'd :
Bears this the scrutiny of the unerring test ?
The eye omniscient search'd the earth around ;
None sinless, even among the just, was found,
Not one. And he who saith he hath no sin,
Deceives himself, nor turns his eye within,
Makes God a liar ; and to the present hour,
Hath never known the truth's transforming power.
Stands then the Christian changeless ? Stand he ought,
But sudden as the flash of turning thought,
He sins and falls ; and oft again returns,
Oft sins anew, and oft his folly mourns ;
Alternate vice or virtue fills his breast :
The *Christian's thus* imperfect, 'tis confess'd ;
But not his perfect *love,* or hope, or joy ;
For sin to holiness lends no alloy.

Are these things so ? Learn then this inference just :
Thyself, thy christian warfare, to distrust.
When *fancied* grace, with sin within thy breast,
At once commingling, rob thee of thy rest.
If choice impels, while conscience cries desist ;
If while the spirit strives, thou dost resist ;
If grudg'd obedience cost thee secret grief,
In outward act, a saint—in heart, a thief ;
Is this thy christian warfare ? this thy *grace ?*
Judas had this, and went to his own place.
Unstable souls still act the *double* part ;
The Christian walks in *singleness* of heart.
The scheme must fail which thousands would pursue,
Wearing the *old* man, to put on the *new.*

To love the Lord thy God, with *all* thy heart,
Thy neighbour *as thyself ;* from sin to *part ;*
With self-abasement prostrate in the dust,
To own thy utter condemnation just,
With holy faith the Saviour to embrace,
And beg forgiveness through unpurchas'd grace :
This is the Christian's entrance into life,
This the commencement of the christian strife.
Thenceforward, still in *love* thy heart to *keep,*
The effort lies ; to watch and *never* sleep ;
Ceaseless to pray ; rejoicing *evermore ;*
In *all* things giving thanks ; till life is o'er.

This thy sole work ; and ask'st thou where's thy foe ?
Who fight the christian warfare can but know :
Secret and sudden seizing on thy breast,
Reigning in triumph there, till dispossest ;
Returning unperceiv'd, deceptive, bright,
Even as an angel of unsullied light ;
'Tis sin, the law's transgression ; nothing less
Prevents *obedience,* peace, and happiness.

Onward to press, toward perfection's prize,
And, often failing, oft again to rise ;
With David, thy vain thoughts to abhor and hate,
And pray, " in me an upright heart create :"
With Paul to triumph 'mid afflictions deep,
Or fall'n like Peter—like him too, to weep.

This is the *christian* warfare. Hast thou known
Such bitter conflicts ? Is the case thine own ?
And does each evening's careful scrutiny tell,
When, and wherein, the foe prevail'd, and fell.
Alternate through the labours of the day,
In word, or thought ; at home, or by the way ?
Find'st thou thy heart like a deceitful bow
Bent to backsliding, wandering to and fro ?
Is thy inconstancy thy greatest grief ?
And fight'st thou daily for a full relief ?
And doth this prayer oft rise upon thy breath—
" O ! save me, from this nauseous load of death ?"
Through all obstructions hold'st thou still thy way ?
And shines it brighter toward the perfect day ?
Then thou'rt a soldier of the cross indeed :
Fight on, fight manfully, and still " take heed,"
Enduring to the end ; sure victory waits :
Heaven shall unfold her everlasting gates,
Where grows the tree of life forever fair ;
The PURE IN HEART, the JUST, shall enter there.

MISCELLANEOUS.

From an Edinburgh Publication of 1829.

RICHES OF A POOR BARBER.

Conscientious regard to the Sabbath providentially rewarded.

In the city of Bath, during the last century, lived a barber, who made a practice of following his ordinary occupation on the Lord's day. As he was pursuing his morning's employment, he happened to look into some place of worship, just as the minister was giving out his text, " Remember the Sabbath-day, to keep it holy." He listened long enough to be convinced that he was constantly breaking the laws of God and man, by shaving and dressing his customers on the Lord's day. He became uneasy, and went with a heavy heart to his sabbath task. At length he took courage, and opened his mind to the minister, who advised him to give up sabbath dressing, and worship God. He replied, beggary would be the consequence. He had a flourishing trade, but it would almost all be lost. At length, after many a sleepless night spent in weeping and praying, he was determined to cast all his care upon God, as the more he reflected, the more his duty became apparent.—He discontinued sabbath dressing, went constantly and early to the public services of religion, and soon enjoyed that satisfaction of mind which is one of the rewards of doing our duty, and that peace of God which the world can neither give nor take away. The consequences which he foresaw actually followed. His genteel customers left him, as he was nicknamed a Puritan or Methodist. He was obliged to give up his fashionable shop, and in the course of years became so reduced, as to take a cellar under the old market house, and shave the common people.

On Saturday evening, between light and dark, a stranger from one of the coaches, asking for a barber, was directed by the ostler to the cellar opposite. Coming in hastily, he requested to be shaved quickly, while they changed horses, *as he did not like to violate the Sabbath.* This was touching the barber on a tender cord. He burst into tears, and asked the stranger to lend him a half-penny to buy a candle, as it was not light enough to shave him with safety. He did so, revolving in his mind the extreme poverty to which the poor man must be reduced. When shaved, he said, " There must be something extraordinary in your history, which I have not time to hear.—Here is half a crown for you. When I return, I will call and investigate your case. What is your name ?" " William Reed," said the astonished barber. " William Reed !" echoed the stranger : " William Reed : By your dialect you are from the west ?" " Yes, sir ! from Kingston near Taunton !" " William Reed, from Kingston, near Taunton ! What was your father's name ?" " Thomas." " Had he any brother ?" " Yes, sir ; one after whom I was named : But he went to the Indies, and as we never heard from him, we suppose him to be dead." " Come along, follow me," said the stranger : " I am going to see a person who says his name is William Reed, of Kingston, near Taunton. Come and confront him. If you prove to be indeed he who you say you are, I have news for you. Your uncle is dead, and has left an immense fortune, which I will put you in possession of, when all legal doubts are removed."

They went by the coach, saw the pretended William Reed, and proved him to be an impostor. The stranger, who was a pious attorney, was soon legally satisfied of the barber's indentity, and told him that he had advertised him in vain. Providence had now thrown him in his way, in a most extraordinary manner, and he had much pleasure in transferring a great many thousand pounds to a worthy man, the rightful heir of the property. Thus was man's extremity God's opportunity. Had the poor barber possessed one half-penny, or even had credit for a candle, he might have remained unknown for years : But he trusted in God, who never said, " Seek ye my face in vain."

* * *

From the Christian Mirror.

THE WESTERN COUNTRY.

The Corresponding Secretary of the Home Missionary Society has lately returned from a four month's tour to the west, and reports, that his previous impressions of the fertility and physical capabilities of the western states have been more than confirmed by the aspect of those portions of them through which he passed ; and by information derived from their intelligent inhabitants. The country along the valleys of the Miami and Scioto rivers, in Ohio, and especially that embraced in several counties around Lexington, Ky., surpass in beauty and richness of soil, every portion of the United States, which he had seen. The state of Ohio, already containing a million of inhabitants, is yet a comparative wilderness ; and its immense territory, without a lake or a mountain to interrupt its universal cultivation, has but just begun to be occupied. Four millions of people would be barely sufficient to fell its forests, and develope, in a moderate degree, the resources of its fruitfulness, while ten millions, giving an average of 250 souls to each square mile in the state, would furnish it with a population more dense than is now sustained by some large sections of Europe. And the fertility of Ohio is by no means peculiar. The other western states and territories, in the aggregate, with some little deductions, are probably equally productive, and capable of sustaining an equally dense population. Mr. P. thinks it probable, that, at no very distant period, the country will contain a population of 250,000,000 ; an expectation abundantly warranted by its rapid advancement hitherto.

A venerable clergyman of Kentucky said to Mr. Peters—" *Forty-six years ago,* I stood on a hill in the neighbourhood of Pittsburgh, Pa., and lifted up my eyes upon this western country. I drew a line from the spot where I stood, north to lake Erie, and south along the range of the Allegany and Cumberland mountains, to the gulf of Mexico. West of this line was almost entirely a vast wilderness. Settlements, it is true, had been commenced in Mississippi, Tennessee, and Kentucky ; but they were rising amid tears and blood, and the whole population of the west was then scarcely 500. Lexington, now numbering 6,000, and Louisville, which now contains 12,000 souls, had not begun their existence. Cincinnati, which now numbers 25,000 inhabitants, was then an abode of savages ; and Columbus, now the seat of government of Ohio, with more than 3,000 inhabitants, was to remain nearly thirty years a dense forest. But what a mighty change has God wrought ! And I thank him that I have lived to see it. In forty-six years *five hundred* inhabitants have been increased to *four millions ! !"*

What a field is here for christian labours, and what encouragement have they to occupy it. Five synods of the presbyterian body have been already reared in the field, which, forty years ago, was a wilderness. These synods contain little less than 600 organised churches, with from 250 to 300 ministers and licentiates. The clergyman above alluded to had assisted in organising nearly 100 churches. If such changes have occurred within the term of one man's public life, why should it be thought incredible that similar changes should be brought to pass in the age upon which we are just entering ?

* * *

IMPORTANCE OF FAMILY GOVERNMENT.

Among the causes of crime, the neglect of family government stands next to intemperance ; it is, in fact, not unfrequently the cause of intemperance. Youth, when unrestrained and neglected by their parents, find their way to the tavern and grog-shop ; and others, whose parents have attempted unsuccessfully to govern them, have not become abandoned to vice, till they forsook their father's house. It is the confession of many convicts from the prisons at Auburn and Weathersfield, that the course of vice which brought them to the prison, commenced in disobedience to their parents, or in their parents' neglect ; and it has been stated, that about sixty, which is one-third of the whole number of the youth who have been committed to the house of reformation at South-Boston, were committed for being stubborn and disobedient. Among old convicts, for the higher crimes, especially those which were the offspring of sudden and unrestrained passion, there is evidence from prisons, that they who have been guilty of such crimes, were never subject to family government ; and there is further evidence, in a few cases, where parents and children have been found together in the same prison, that the father's house was a place of entire discord, in regard to every thing good, and of harmony only in devising and executing mischief. In one instance, at least, a son who made sport on his way from the prison to the gallows, where he was soon to lose his life, traced his dreadful end to the instructions of his mother. Let parents, then, govern their children, and children obey their parents in that which is right.—*Prison Discipline Report.*

LITERARY AND SCIENTIFIC.

DIAMONDS.

The mines of Brazil furnish annually from 25 to 30,000 carats, (a carat is four grains), or from ten to thirteen pounds of rough diamonds. The expense of exploring the mines is about seven dollars per carat. If a slave finds a diamond of more than 70 grains, he obtains his freedom. A rough diamond, weighing one carat, sells for nine dollars ; two carats, $36 ; four carats, $144 ; eight carats, $576 ; sixteen carats, $2304, &c. A cut diamond, weighing sixteen carats, if the form and colour please, is worth $9216. The cutting of diamonds is effected by means of diamond powder on a horizontal wheel of soft steel. The diamond consists of pure chrystalised carbon, or pure charcoal.—*Silliman's Journal.*

MOUNT VESUVIUS.

An American traveller, who lately visited Mount Vesuvius, says " The crater is more than six miles in circumference, and falls down from the verge almost perpendicular. Looking down this horrible gulf 150 or 200 feet, the eye rests on a perfect plain below, covering the whole area of the crater, and resembling a lake covered with ice, which is browned with dirt. Many fissures or cracks appear in the plain, formed no doubt by the contraction of the lava while passing from a liquid to a solid state. In the midst of this plain were two pyramids, from which vast volumes of smoke, mingled with red hot cinders, rose with impetuous fury, causing a roaring noise in the atmosphere around.—Here then, you see, are craters within a crater. The interior of the grand crater is constantly filled up. Some tremendous eruption will probably remove all the plain within, and send it out in liquid flames."

HUMBOLDT.

This celebrated traveller has made a scientific tour in Sibera. He pushed his researches to the outposts of China, and visited the Chinese commandant, who was seated in his tent, dressed in silks, with a long peacock's feather in his cap. For a bit of red velvet, he sold Humboldt a historical work, in Chinese. The traveller explored the Ural mountains, and the mines of platina, gold, &c. The gold is found in the sands, a little below the surface ; lumps of 18 and 20 pounds are sometimes obtained.

SCHOOL BOOKS IN GREECE.

School books in Greece are of a religious cast ; and the people expect new ones that are introduced into their schools, to be of the same character. An abridgment of the gospel history, made by a Greek, who may be said to be at the head of elementary instruction in that country, has been published and considerably used. The author was anxious to have an edition of it printed at the American press at Malta ; which Messrs. Anderson and Smith engaged to have done, on condition that every thing not to be found in the new testament should be erased. To this he readily consented, and spent some time with Mr. S. in revising the book. At first, when an erasure was proposed, he turned to the bible with apparent confidence of finding support ; but as they proceeded, he began on such occasions to say, very good naturedly, that he supposed it was another " monkish notion ;" alluding to the fact that he was himself a monk. He finally gave his full and cheerful consent to all the alterations proposed ; and insisted on having printed, by way of preface to the book, a letter which he had prepared, speaking in the highest terms of the benevolent efforts of Americans on behalf of education in Greece. And this little volume, Mr. A. says, must inevitably be introduced into *all* the elementary schools in that country ! The author says that he has now learnt how to proceed with an abridgment of the old testament history, which he will immediately prepare.—*Vt. Chron.*

Lectures in Ecclesiastical History.–Some gentlemen of New-Haven have obtained the consent of Rev. Dr. Murdock, to deliver lectures on the history of the church of Christ, one in a week, for four months.

NEW-YORK PRICES CURRENT.

CORRECTED FROM THE NEW-YORK PAPERS.

Ashes,		*Leather,*	
Pot, ton	$140 50a141	Sole, oak tanned, lb	19a22
Pearl	142 50a	—— hemlock,	18a23
Candles,		Dressed up. side,	1 75a2 62
Mould	11 1-2a12	Undressed do	1 50a2 25
Dipped	10a10 1-2	*Molasses,*	
Clover-Seed,		New-Orleans, gal	28a29
Per lb	6 1-4a7	*Oil,*	
Coffee,		Whale, gal	28a30
Havana	11a13	Sperm, summer st'd	64a65
Java	14a15	—— winter do	70a
Cotton,		Linseed, Amer	82a
Upland	8a10	*Provisions,*	
Louisiana	10a12	Beef, mess, bbl	7 50a7 75
Alabama	9a11	—— prime	5 25a5 50
Feathers,		Pork, mess	11 50a12 00
Live American, lb	35a36	—— prime	9 12a9 25
Fish,		Hams, north, lb	9a10
Dry cod, cwt	$2 12a2 37	Butter, NY dairy	12a16
Scale	1 50a1 62	Hog's Lard	5a6
Pickled, bbl	3 50a3 75	Cheese, Amer	6a7
Mackarel, No 1,	5 25a5 87	*Rice,*	
Shad, Con. mess	8 50a 9	Prime, 100lbs	2 50a3 00
Herring	3 50a3 62	*Salt,*	
Flax,		Turks-Island, bush	47a43
American	7a7 3-4	Liverpool ground	45a46
Flour & Meal,		*Sugar,*	
N. Y. super. bbl	4 75a4 81	Havana, white, lb	12a14
Western (canal)	5 25a5 37	—— brown	9a10
Rye flour	3 62a3 75	New-Orleans	7a8
Indian meal	2 25a2 37	Loaf	17a19
Grain,		Lump	15a16
Wheat, northern	1 00a1 02	*Tallow,*	
—— western	1 02a1 06	American, lb	6 1-2a7
Rye	71a72	*Teas,*	
Corn, north yellow	52a	Bohea, lb	30a32
Oats	35a37	Souchong	50a75
Barley	68a	Hyson-skin	45a75
Beans, 7 bush's	7 50a8 00	Young-Hyson	80a1 12
Hides,		Hyson	85a1 15
LaPlata, lb	14a15	Gunpowder	1 10a1 30
S. A. horse, p'ce	1 75a1 87	Imperial	1 10a1 30
Hops,		*Tobacco,*	
First sort, lb	9a	Richmond, lb	4 1-2a6
Lumber,		Cuba	14a25
B'rds, pine, M	15 00a16 00	*Wines,*	
Plank, pine,	30 00a35 00	Madeira, gal	1 25a2 25
Scantling,	15 00a16 00	Port	75a1 75
Do oak,	20 00a25 00	Teneriffe, L P	82a1 25
Shingles, b'dle	2 50a3 50	*Wool,*	
Oak timb. sq ft	20a25	Merino, Amer fl. lb	32a36
Hoops, per M	25 00a	—— pulled	32a35
Staves, pipe	38 00a40 00	Common	18a25
—— hhd	27 00a30 00	Spinning	18a33
—— bbl	21 00a22 00	Amer Hatters	20a28

BANK NOTE TABLE.

CORRECTED FROM THE NEW-YORK PAPERS.

New-York.		Newark Insur. Comp.	par
City Banks,	par	Trenton Banking Co.	do
Except Franklin	broken	Rahway Farm. & Mech.	do
Long-Island Bank	par	Salem S. M. & B. Co.	1 1-2
Dutchess County	par	Monmouth	broken
Lansingburgh	par	Franklin	do
Bank of Albany*	1-2	Hoboken	do
Albany State Bank*	do	Paterson	do
Do. Mech. & Farm.	do	Protection & Lomb'd	do
Do. Commercial	do	Jersey City	do
Newburgh*	do	State, Trenton	do
Columbia, Hudson	stopped	All others	1-2
Middle District	do	*Pennsylvania.*	
Orange County	1-2	Philadelphia Banks	par
Catskill	do	Chester County	1-2
Troy	do	Delaware County	do
Farmers', Troy*	do	Reading	3-4
Mohawk	do	York	1
Geneva	3-4	Pittsburgh	do
Utica	do	Gettysburgh	do
Utica Branch	do	Chambersburgh	do
Auburn	do	Carlisle	do
Ontario	do	Lancaster	do
Central	do	Greensburgh	5
Chenango	do	Brownville	do
Rochester	do	Silver-Lake	25
Newburgh Bran. Ithaca	do	All others uncert. or	broken
Jefferson County	do	*Maryland.*	
Wash. & Warren,	1 1-2	Baltimore banks	1-2
Niagara	broken	Somerset & Wor.	broken
Plattsburgh	do	Snowhill	do
Greene county	do	Princess Ann	do
J. Barker's Exchange	do	Cumberland	do
Maine.		All others	1 1-2 a 2
Bath	10	*Dist. Columbia.*	
Waterville	do	Bank of Columbia	25
Castine	broken	Alexandria Mer.	broken
Wiscasset	do	Franklin	do
Kennebec	do	All others	1 a 1 1-2
Passamaquoddy	do	*Virginia.*	
Hallowell & Augusta	do	All the Banks	5
All others	3-4	*North-Carolina.*	
New-Hampshire.		All the Banks	5
Cheshire Bank	3-4	*South-Carolina.*	
Exeter	10	Charleston Banks	3
All others	3-4	*Georgia.*	
Vermont.		All the Banks	5
Banks of this state	1-2	*Ohio.*	
Massachusetts.		Chilicothe	5
Berkshire bank	broken	Marietta	do
Essex, Salem	do	Steubenville	do
Farmers', Belchertown	do	Farmers & Mec.	do
All others	1-2	Lancaster	do
Connecticut.		St. Clairsville	do
Norwich Bank	par	Mount-Pleasant	do
Eagle, New-Haven	broken	Western Reserve	do
Derby	do	Columbus	do
Thames	5-8	All others uncert. or	broken
All others	1-2	*Miscellaneous.*	
Rhode-Island.		New-Orleans Banks	5
Pawtucket	stopped	Michigan	2
All others	1-2	Detroit	broken
New-Jersey.		Upper-Canada, York	3
State, Newark	par	Kingston	broken
Do. Elizabethtown	do	Quebec	3
Do. New-Brunswick	do	Montreal	3

* Bills of these Banks, $20 and upwards, par.

FARMERS' HOTEL.

D. M. BRAMAN informs his Friends and the Public generally, that he has removed to the new and elegant stand, on the corner of Washington and LaFayette streets, a few rods west of his *old* stand on Genesee street, where he keeps a PUBLIC HOTEL, for the accommodation of Farmers, Travellers, Citizens, and all who may favour him with a call. He tenders his acknowledgments to a liberal public for past favours, and solicits the continuance of their patronage at his new location, which is fitted up in the best possible manner for the accommodation of customers. The House is 60 by 45 feet, three stories high, agreeably and appropriately divided into rooms, and elegantly furnished. The Barns, Sheds, &c. are new, easy of access, and every way convenient. Suffice it to say, his establishment is inferior to none. ☞ BOARD by the day, week, or month.

Utica, August 18, 1829. 33

DR. STERRY'S HAIR REGENERATOR, AND PURIFIER OF THE SKIN.

DR. STERRY, after much attention to the important subject of preserving the human hair, has, after many experiments, chemical and physical, been able to discover an article, which is now offered with the greatest confidence for the toilet, as the best thing ever discovered, from its softening and penetrating quality, to produce a good head of hair ; to prevent it from falling out, when baldness is apprehended ; to restore it, when baldness has taken place, and to prevent it from turning grey. It is more nourishing than pomatum, antique oil, or Cologne water. It is a beautiful article for ladies' curls ; it makes the hair soft and lively, and produces an uncommon brilliancy. When used on the skin, it softens it, and removes all sunburn, tan, freckles, pimples, redness and roughness, whatever. It is superior to any cosmetic, as it leaves the skin a natural freshness and blooming appearance ;—whereas rouge closes the pores, and causes wrinkles and roughness, and requires renewing every day.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

DR. ROBERTS' WELCH MEDICAMENTUM,

FOR the cure of Dyspepsia, Liver Complaints, Jaundice, Cholic, Fever & Ague, Dysentery, Headach, Loss of Appetite, Flatulence, Hypochondria, Hysterics, Dropsical Complaints, and Heartburn. It also prevents all Bilious Disorders, and removes habitual Costiveness, Asthma, Strangury, Gravel, Rheumatism, Gout, and impurities of the Blood.

A person who uses this Medicamentum, will not require the use of the lancet, or any means of the healing art. It restores and revives the animal spirits, invigorates the system, removes nervous tremors, obtunds rheumatic and anthritic pains, and prevents their return. It cleanses the stomach of all morbid humours, which cause indigestion, acidities, headach, and lowness of spirits ; cures all bilious disorders, and all cholics of the stomach and bowels, almost immediately ; inspires cheerfulness ; gives comfort to the dropsical ; takes away palpitation of the heart ; gives circulation to the blood ; restores bloom to the sallow or sickly cheek, and plumpness to the meagre habit ; purges without pain, and banishes all cause of fever of every kind. It acts on the stomach, that great reservoir of the human system, a diseased state of which causes all diseases. No alteration in the usual habits of life is required, but the abstaining from distilled spirits. CERTIFICATES.

UTICA, *July* 17, 1829.

I certify, that I have been afflicted for several years, with liver complaint, indigestion, flatulency, pain in my breast and side, and have received the medical advice of the most celebrated physicians in England, Ireland, and New-York, which has done me no good. Providentially I have received some of Dr. Roberts' Welch Medicamentum, which has given me great relief, and I am able to attend to business. It has restored my appetite, and relieved my liver complaint, indigestion, costiveness and flatulency ; and I am in better health than I have been for many years. I do believe if I had taken the Medicamentum in the early stage of my complaint, I should have been cured immediately ; and I recommend it to those who are so unfortunate as to be afflicted with these complaints. T. O'NEIL.

From Rev. Dr. Lansing, pastor of the 2d presbyterian church in Utica :— UTICA, *Jan.* 6, 1830.

DR. HITCHCOCK—Dear Sir—I have always been one of the number of those who have placed little confidence in *nostrums* or *specifics* ; and for this reason, although I saw your advertisement of the Welch Medicamentum, I could not bring my mind to consent to use it. My sufferings from indigestion, during the past summer, were so severe, as to materially affect my comfort, and my capacity for usefulness. I have reason to thank you, Sir, that on hearing of the state of my health, you sent me a bottle of your Medicamentum. I have taken it faithfully, and with entire success. I have not been visited with one of those turns of distress, which before were weekly periodical, since I began to take your valuable medicine. Could I receive the same relief which I have hitherto experienced, on the condition of taking it for life, I should cheerfully comply with such condition. Your's, very truly. D. C. LANSING.

UTICA, *July* 17, 1829.

SIR—I have taken Dr. Roberts' Welch Medicamentum, according to direction, for a very severe attack of gout and rheumatism in one of my feet and legs. It was so severe, that I was compelled to use a crutch, when walking. After taking the Medicamentum, I commenced getting better ; and in three days I am nearly well, and have put on my shoe, and can walk without difficulty. I am so confident that it is a valuable medicine, and ought to be known, that every person afflicted with gout and rheumatism may be benefitted by it, I have thought it my duty to send you this, and hope you will introduce into general use. A. P. PAINE.

UTICA, *June* 10, 1829.

I certify, that I was attacked with a very severe cholic. After taking two table-spoons full of Dr. Roberts' Welch Medicamentum, I was completely cured. In two cases where I have seen it used for the cholic, it cured it in a short time. THOMAS BRYANT.

Sold by M. HITCHCOCK & Co. Striped Store, 38, Genesee street, Utica. *July* 28, 1829. 30

MARSHALL'S AMBROSION.

PRICE $2.50 PER BOTTLE.

THE Proprietor has found it necessary to adopt the above term for his medicine, (now much improved by experience), which he formerly called Panacea, from the spurious compounds offered the public under the latter name. The virtues of this Medicine are so fully acknowledged, and its reputation so firmly established, that the Proprietor deems it almost superfluous to recommend it as a sovereign remedy to all those afflicted with the complaints below stated, who have not been nor can be cured by ordinary medical practice. This composition is vegetable, perfectly innocent, and an excellent *purifier* of the *blood.* From two to six bottles, generally, effect cures of the most obstinate cases.

Diseases.—Scrofula ; King's Evil, ulcerated Sore Throat ; Ulcers of every description, particularly Fever Sores, however old and inveterate ; Mercurial Affections ; Chronic Rheumatism ; General Debility, Derangement of the Stomach, attended with puking ; White Swellings ; Diseases of the Bones and Skin, as Scurvy. Salt Rheum, Shingles, Tetters, Blotches of the Face, &c,

The following recommendation and certificates of cures, will, it is presumed, convince the most sceptical of the intrinsic value of this medicine :—

UTICA, *August,* 1829.

I have repeatedly used the Ambrosion, prepared by Mr. G. Marshall, in several of the diseases for which it is recommended, and have no hesitation in pronouncing it a medicine of superior value, efficacy, and safety. I have administered it in some inveterate cases of ulcer, that had, for years previously, resisted every medical effort, with the most satisfactory and decisive results. I therefore consider it an extremely salutary and important remedy, and highly deserving public confidence.

NEWEL SMITH, Physician & Surgeon.

NEW-HARTFORD, *July,* 1829.

While labouring under an inveterate ulceration of the leg, of *seven years* standing, with about *fifty sores* between the knee and ankle, discharging constantly fœtid matter—irregular sleep, impaired appetite, and costive habit of body, I commenced using your medicine. Five or six bottles removed the pain and inflammation and *healed the sores perfectly.* Though it is long since my cure, the limb remains well and sound, and my health good. A number of respectable physicians had previously attended me without effect. The severity of my case is pretty well known ; but I think it your duty to publish it for the benefit of such as may be similarly afflicted, and without the knowledge of so important a remedy. CATHARINE HUGGINS.

To Dr. G. Marshall.

I suffered severely, a long time, from a violent cutaneous and rheumatic affection ; had received able medical aid in vain, and was rendered, by pain and loss of appetite, a cripple and mere skeleton ; when I began taking your Ambrosion ; a few bottles of which removed the complaint, and restored me to health.

JAMES BOARDMAN,
Barclay st. N. Y. late Captain U. S. Army.

Some time after Dr. Mott had performed a difficult operation on me, for aneurism, mortification took place in one foot, dangerous ulcers were formed, and many of the bones carious. I used several bottles of your Ambrosion. The effect was, the rotten part of the bones came away, and the ulcers healed satisfactorily. The preservation of my foot is due to your medicine.

SPARHAWK PARSONS, 198, Spring st. N.Y.
To Dr. G. Marshall. *July,* 1829.

To be had of Mr. JOHN WILLIAMS, Messrs. STORRS & Co. Dr. J. B. MARCHISI, and Messrs. HITCHCOCK & SWAN, Genesee street.

Those desirous of placing themselves under the Proprietor's care, and can make it convenient to come here, will receive every attention. Communications, post paid, and orders from any part, will be promptly attended to.

☞ To guard against imposition, observe—the medicine is not genuine, without my name impressed upon the seal of each bottle, and obtained of accredited agents ; printed directions accompanying it.

G. MARSHALL, Old Post-Office, Utica.
August 25, 1829. 34

GENUINE FRENCH JUJUBE PASTE, Or, PECTORAL GUM.

THIS Medicine, besides its mild nature, possesses a pleasing taste, colour, and form. Its use is altogether convenient ; between meals a small bit of it is kept in the mouth, and renewed when melted. The Jujube Paste has been used lately in Paris, with the greatest success ; it is softening, pectoral, and calming ; it effectually appeases a cough, and softens the pituitous humour in the throat and breast ; and is chiefly beneficial to persons of dry constitution, with a tendency to phthisic, and to those who are liable to hoarseness and loss of voice. For sale by WARNER & HARVEY.

Utica, Dec. 15, 1829. 50

REMOVAL.

E. W. & T. ROUNDEY would inform their Friends and the Public generally, that they have removed from their old stand, to their new brick shop, on Jay street, a few rods west of John street bridge ; where they will continue to make and keep on hand, a complete assortment of articles in their line, viz : *Cisterns, Hogsheads, Barrels, Tubs, Pails, Keelers, Kegs, &c.* Grateful for past favours, they hope, from the quality of their work, to merit a share of public patronage.

Utica, June 16, 1829. 24

Who wants to see, when 100 years old ?

M. HITCHCOCK & Co. have received a large assortment of *SPECTACLES,* some of which are marked for one hundred years, and for sale at N 38, Genesee street. *Utica, May* 22, 1829. 21

NOTICE,

FOR the accommodation of those who wish to loan money for short periods, I will receive money in deposit at my Lottery and Exchange Office, No. 53, Genesee street, and allow interest at the rate of five per cent per annum, for all sums that remain in my hands one month or more ; giving the persons so depositing, liberty to withdraw their money at any time at sight. It is understood, however, that if the money is drawn out within one month, no interest will be allowed.

WILLIAM CLARKE.
Utica, Jan. 1, 1829. 93

WALKER'S ESSENCE OF LIFE,

FOR Consumption, Asthma, Hooping-Cough, Common Coughs, Colds, Influenza, Quinsey, Catarrh, Cholic, Diarrhea, Dyspepsia, Fever and Ague, Hypocondriac Affections, Phthisic, Fits of every kind, Jaundice, Scurvy, and Measles. It is also a preventive of contagion, and extremely efficacious in most cases of debility.

We the subscribers, having used ourselves and in our families, the medicine called the " Essence of Life," prepared by Dr. Serval Walker, of this town, think it a valuable remedy ; efficacious, particularly, in coughs, complaints of the lungs, and in the incipient stages of consumption ; and do cheerfully recommend it to the public ; believing that if those suffering from the above and other similar complaints would make fair trial of it, they would find relief, and an ample reward for their trouble. Dummerston, Vt. Jan. 29, 1829.

HOSEA BECKLEY, Minister of the Gospel.
ASA KNIGHT. JOSEPH DUNCAN.
A. KEYES, Att'y at Law, Putney, Vt.
Sold by WARNER & HARVEY, Utica. 45

DR. HOWEL'S VEGETABLE MEDICINES.

THE Subscribers, having been appointed agents for the sale of the above mentioned Medicines, now present to the public the following articles of Dr. H.'s preparation :—

Golden Tincture of China, for scrofula, incipient consumption, diseases of the liver, bones, ulcers, &c.

Compound Vegetable Tincture, for the cure of obstinate ulcers, scrofulous swellings, tetters, &c. It has cured these complaints, of even eighteen years standing, when every other remedy has failed.

Red Drops, and *Vegetable Lotion,* for the effectual cure of rheumatic pains, fresh wounds, cuts, bruises, burns, frozen feet, &c.

Health Drops, for sickness of the stomach, cholic, fits, gout, and for the general preservation of health.

Family Pills, for the removal and cure of the various diseases incidental to families.

Numerous certificates of the efficacy of the above mentioned articles might be added ; but we subjoin only the following, from a resident of this village :—

Having for a considerable time been afflicted with a disease of the lungs, and tried various remedies without any effect, while on a travelling tour for my health, I was induced to make trial of Dr. Howel's Vegetable Medicines, from which I experienced a very beneficial effect ; and would without hesitation recommend them to persons afflicted with the diseases for which they are prepared. His Pills I consider a better family medicine than any other with which I am acquainted. Utica, Nov. 6, 1829. WM. BLACKWOOD.

Sold by WARNER & HARVEY, Agents. 45

SWAIM'S PANACEA.

PRICE TWO DOLLARS PER BOTTLE.

TO THE PUBLIC.—In consequence of the numerous frauds and impositions practised in reference to my medicine, I am again induced to change the form of the Bottles. In future, the Panacea will be put in round bottles, fluted longitudinally, with the following words, blown in the glass, " SWAIM'S PANACEA, PHILADA." These bottles are much stronger than those heretofore used, and will have but one label, which covers the cork, with my own signature on it, so that the cork cannot be drawn without destroying the signature, without which none is genuine. The medicine may consequently be known to be genuine when my signature is visible ; *to counterfeit which, will be punishable as forgery.*

The increasing demand for this celebrated medicine has enabled me to reduce the price to *Two Dollars* per bottle, thus bringing it within the reach of the indigent.

My Panacea requires no encomium ; its astonishing effects and wonderful operation have drawn, both from patients and medical practitioners of the highest respectability, the most unqualified approbation, and established for it a character which envy's pen, though dipped in gall, can never tarnish. The false reports concerning this valuable medicine, which have been so diligently circulated by certain physicians, have their origin either in *envy,* or in the mischievous effects of the *spurious imitations.* The Proprietor pledges himself to the Public, and gives them the most solemn assurances, that this medicine contains neither mercury nor any other deleterious drug.

The Public are cautioned not to purchase my Panacea, except from myself, my accredited agents, or persons of known respectability ; and all those will consequently be without excuse, who shall purchase from any other persons. September, 1828. WM. SWAIM.

WARNER & HARVEY, sole agents for Utica. 51

TO HATTERS.

FINISHING BLOCKS, of the best quality, and newest fashions, may be had at the Subscriber's shop in Whitesborough, or of the principal Hatters in Utica.

July 28, 1828. L. HOLBROOK.

BY order of James Dean, Esq. judge of Oneida common pleas, counsellor, &c.—Notice is hereby given to all the creditors of *Alfred B. Hatheway,* an imprisoned and insolvent debtor, to show cause, if any they have, before the said judge, at his office in Utica, in the county of Oneida, on the sixth day of March next, at ten o'clock in the forenoon, why an assignment of the said insolvent's estate should not be made, for the benefit of all his creditors, and his person be exempted from imprisonment, pursuant to the act, entitled " An act to abolish imprisonment for debt in certain cases," passed April 7, 1819. Dated this 18th day of December, 1829.

51w10 ALFRED B. HATHEWAY, *Insolvent.*

DEFAULT having been made in the payment of a sum of money secured by a mortgage bearing date the third day of March, in the year one thousand eight hundred and twenty-three, executed by William Ketchum to Ansel Bruce, of all that certain piece or lot of land, lying and being in Rome, Oneida county, bounded as follows : Beginning on Fish creek, at the corner of land owned by Nathan Ladd ; thence south thirty-eight degrees and thirty minutes east, on the line of said Ladd's land, to a stake on the reservation line ; then north thirty-six degrees east, fourteen rods, to a stake ; then north thirty-two degrees and thirty minutes west, until it strikes the bank of Fish creek, so as to contain forty-two acres and an half of land ; then down the bank of said creek to the place of beginning, being part of lot number twenty of the unappropriated lands, as surveyed by Benjamin Wright, in 1809, on the east side of Fish creek : And whereas the said mortgage has been duly assigned to the subscriber—Notice is therefore hereby given, that the said mortgaged premises will be sold at public auction, pursuant to the statute in such case made and provided, and the power of sale contained in said mortgage, at the United States hotel, kept by A. Shepard, in Utica, Oneida county, on the twenty-sixth day of June next, at ten o'clock in the forenoon of that day. Dated December 17th, 1829.

51m6 Z. P. MAINE, *Assignee.*

DEFAULT being made in the payment of monies due on a mortgage, executed April 3, 1828, by *Isaac Powell* to *Austin Wells,* of premises situate in Vernon, Oneida county ; beginning in the south line of a road from the Oneida Glass Factory to Vernon Centre, on the east side of a school-house thereon standing and running thence south twenty-three degrees west, one chain seventy-seven links ; thence north sixty-five degrees west, two chains and seventy-two links ; thence north twenty-five degrees east, one chain and fifty-five links, to the south line of said road ; thence along said road, south seventy degrees east, two chains sixty-three links, to the place of beginning ; being one rood thirty perches, (excepting a school-house thereon, and the right to use the same for any school to be kept therein)—Notice is hereby given, that pursuant to a power of sale in said mortgage, and to the statute in such case provided, said premises will be sold at public vendue, at the inn of S. Ives, in Vernon aforesaid, on the twenty-second day of May next, at ten o'clock, A. M. Dated Dec. 1, 1829.

LEVI HILLS, } *Assignees.*
E. M. HILLS, }
E. ALLEN, *Att'y.* 48m6

TERMS OF THE RECORDER.

I. The Western Recorder is publishe on Tuesday of each week.

II. The price to subscribers is Two Dollars and Fifty Cents, if paid after the expiration of three months from the time of subscribing, or Two Dollars, if paid in advance, or within the first three months.

III. Any person becoming responsible for seven copies or more, will be entitled to one copy gratis.

IV. Wherever ten responsible subscribers shall have been obtained within the limits of any religious society, the clergyman of that society shall be entitled to a copy gratis.

V. No subscription will be received for a less term than one year ; and as the price is now reduced to the lowest possible state, the Publishers will be under the necessity of adhering strictly to the above terms.

VI. No paper will be discontinued, unless at the option of the Publishers, till all arrearages are paid.

☞ The postage must be paid on all communications addressed to the Editor or Publishers.